THE UNITARIAN

OCTOBER 1908

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE

EDITED FROM THE NEW YORK UNITARIAN HEADQUARTERS 104 EAST TWENTIETH STREET NEW YORK, AND ISSUED THE FIRST DAY OF EACH MONTH

ONE DOLLAR A YEAR

TEN CENTS A COPY

Our National Societies

With headquarters in the building of the **American Unitarian Association, 25 Beacon Street, Boston, Mass.**

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Address contributions to the *Treasurer*, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society.

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie

National Alliance of Unitarian Women.

Organized in 1890.

Promotes the loca organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk*, Miss Florence Everett.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

Young People's Religious Union.

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.

Unitarian Temperance Society.

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

Rev. Joseph H. Crooker, D. D., *President*.

Rev. Manley B. Townsend, *Secretary*.

Address correspondence to the *Publication Agent*, Mr. C. L. Stebbins.

Address contributions to the *Treasurer*, Mr. Charles H. Stearns.

RELIGION AND HISTORIC FAITHS

A new book by **OTTO PFLEIDERER, D. D.,** Professor of Theology at the University of Berlin.

Illuminating presentations of all the great religions as well as chapters on The Essence of Religion, Religion and Science, and The Beginnings of Religion, written for the lay reader

By the same author, uniform with above

CHRISTIAN ORIGINS

Both books translated by Daniel A. Huebsch, Ph. D.

EACH $1.50 NET, AT ALL BOOKSTORES.
BY EXPRESS $1.60.

A booklet containing an estimate of "Religion and Historic Faiths" by George Perry Morris of the *Boston Herald*, and of "Christian Origins," by Prof. William Benjamin Smith of Tulane University, will be sent upon request.

B. W. HUEBSCH, Publisher, New York

The

MacDuffie School

FOR GIRLS

Springfield Massachusetts

One of the pleasantest and most home-like schools in New England. Limited to fifty-five girls. Modern and complete in its equipment. The marked feature of the school is its individual care of pupils physically and intellectually. The girls are given an outdoor life, a college preparation, or a general education. A unique plan of practical training.

The climate is more equable than on the coast, and *the absence of raw east winds* makes it desirable for girls with a tendency to colds and throat troubles.

The school Year Book, details of courses, etc., with photographs of the picturesque buildings and grounds, will be send on application.

Address Box 1714

Principals: John MacDuffie, Ph. D.
Mrs. John MacDuffie, A. B.

Contents for October, 1908

		PAGE
Frontispiece—Fred Vermillia Hawley		
Editorial		332
Conference Autonomy		334
Billings Lecturers for 1908-9		336
Nobility	Rev. Frederic A. Hinckley	337
The Church of the Present Tense	Rev. Alfred Manchester	340
New Department of Social and Public Service		345
A New Minister for Atlanta, Ga.		345
Poem—Church Bells	Gwynn Myrick	346
Field Work on Pacific Coast		349
Dr. Ames' Eightieth Birthday		349
Francis Tiffany		350
Poem—Sleepy-Time	Ruth Sterry	351
Contemporary Portrait—Fred Vermillia Hawley		352
Ministers' Institute at Templeton, Mass.		353
Unitarian Van Mission		355
Symposium—Conference Autonomy		356
Amongst Ministers		362
Unitarian Conference of the Middle States and Canada		362
Notes From the Field		363
New Books		364

THE UNITARIAN

Editorial Rooms 104 East Twentieth Street New York

GEORGE H. BADGER, Editor.

Contributing Editors; Rev. Thomas R. Slicer, of New York, Rev. Jabez T. Sunderland, of Hartford, Ct., Pres. Franklin C. Southworth, of Meadville Theological School, Meadville, Pa., Rev. Thomas VanNess, of Boston, Mass., Rev. Wilson M. Backus, of Chicago, Ill., Rev. Henry Wilder Foote, of Ann Arbor, Mich., Rev. Harry Elmer Gilchrist, of New Oreans La.

Published by PRUETT PUBLISHING COMPANY, Sidney, N. Y.

T. FORTSON PRUETT, President and Treasurer — N. A. PRUETT, Secretary

CHANGE OF ADDRESS. Subscribers requesting a change of address must give OLD as well as the NEW address.

DISCONTINUANCES. It is found that a large majority of our subscribers prefer not to have their subscriptions interrrupted and their files broken in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless subscribers order discontinuance, either when subscribing or at any time during the year, and payment of all arrearages is expected when discontinuance is ordered. PRESENTATION COPIES: Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Send remittances for subscriptions by Check, Money Order or Registered Letter, made payable to The Unitarian, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the of Act Congress of March 3, 1879.

One Dollar a Year — Ten Cents a Copy

"The Foremost Critical Journal of America"

The Nation

"THE NATION still maintains its undisputed supremacy among the literary journals of the world."

The Bookman, London.

Contains Each Week:

Paragraphs of *News* interest, *Editorials* that are widely quoted, *Art* notes by experts, *Dramatic* criticisms that are authoritative, opinions on *Music* that are pertinent, and a column or two on *Finance* by a keen analyst.

Its *Book Reviews*—called "the best in America"—are not related to the advertising pages.

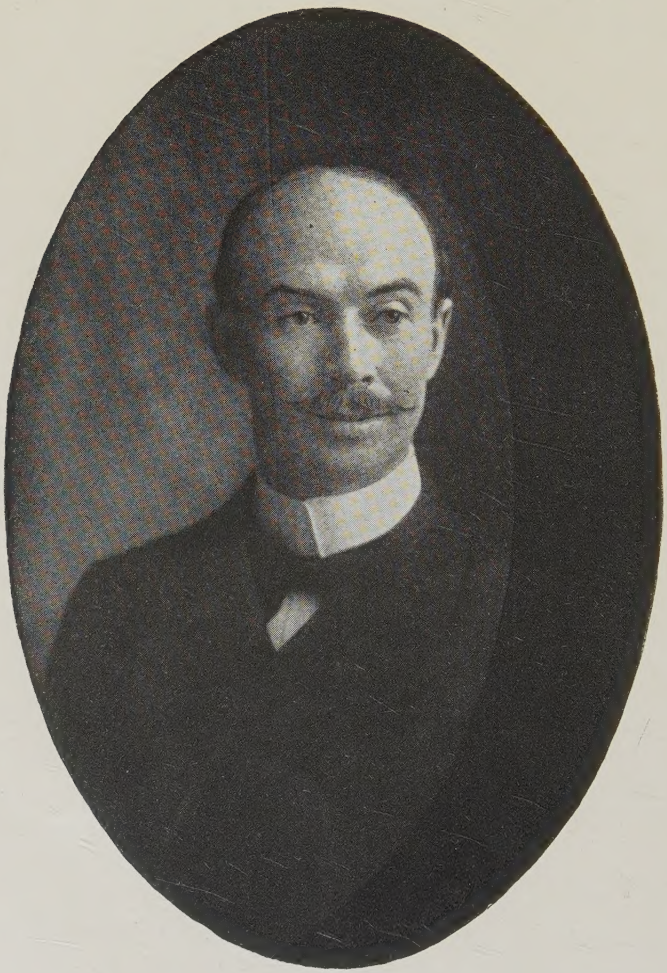
SAMPLE COPIES SENT ON REQUEST

The Nation

20 Vesey Street New York City

Digitized by the Internet Archive
in 2025

https://archive.org/details/unitarian-new-york_1908-10_3_10



REV. FRED VERMILLIA HAWLEY

Minister of Unity Church, Chicago, Ill.

THE UNITARIAN.

Vol. III. (New Series.) OCTOBER, 1908 No. 10.

SURELY the Unitarian church is receiving much advertising of late,—as much from its enemies as from its friends. Out of all proportion to the size of its constituency has been the exploiting of its traditions and faiths. What good will come of it? Why does the body continue to be small despite the rather prominent place it has held in public discussion? Of course the very significant distinction always to be made between the number of people holding Unitarian views and those enrolled in definite Unitarian churches counts for much. Yet if the Unitarian cause has a really vital appeal, why should this tremendously disproportionate distinction persist? May we rashly venture the surmise that the chief hindrance to our growth is not the radicalness of our theological views, but the too widely diffused impression that our churches fail in moral seriousness:—that we are the Church of the Minimized Spiritual Intent? Of course we believe that this impression is erroneous and we know that the spirit of our gospel urges quite the other way.

THE issue undoubtedly is finally one of the local parish church. People are judging of the value of Unitarianism in any particular community, not by the noble things which Martineau, Channing and Emerson have said, or Dr. Howe, Florence Nightingale, or our noble company of statesmen have done: not by the reasonableness of views set forth in tracts or paragraph-pulpit items: but the impression of spiritual efficiency which the local representatives of the faith in minister and church are giving. We regret to discover some places where a stock of genial ideals and views of highest sort are more or less vaguely associated with our ministry, yet where there is decided lack of *focus* for moral earnestness: the essential business of religion goes by default, and "liberalism" stands merely for a genial drift of innocuous optimism.

WE are glad to know that in all probability the next meeting of the National Conference will be held in some city within the borders of the Western Conference—perhaps Chicago. That at any rate is the strong desire of those who have the matter in charge. The interesting issue will be to discover, not simply how many of our Eastern friends can be brought so far from home to a genuinely national gathering of Unitarians, but how vigorous will be the rallying of the churches of the Middle and Western sections of the country to "make good" in their response to the challenge of a denominational opportunity brought home to them on their own territory. We are ourselves sanguine of the result. We believe that our churches

will realize the importance of *success* in this enterprise, and give eager fruits of their persistent optimism.

A CONTRIBUTOR to a recent number of the *Congregationalist* tells the story of what he styles "The Obsequies of a Church". Very obviously the church in question is a Unitarian church, (though the writer does not so designate it) in a western community. We do not know how accurate his facts may be or how fair his point of view—but the article certainly affects a tone of genial and discriminating fair-mindedness, and delicacy of criticism. The minister, he said, was an attractive young man with moral earnestness—but "moral earnestness in evening clothes". He had relinquished his faith in a personal God, and had substituted "meditations" for prayers in public service. He was about to leave the ministry for some secular pursuit, and the church was to be closed and its membership disbanded. The "obsequies" took the form of a social function with supper, and there was much laughter, the presiding officer, (who was a woman) smiling very much indeed.

We are sorry to have any liberal church close its doors: sorry to have any young man of moral earnestness leave the ministry: sorry to have an "on-looker" from another household of faith gather the impression that the fruits of liberalism are of this sort. Perhaps his facts were wrong: and his spirit as an "on-looker" not quite generous, but at any rate there is something to think of in the close of his article:

"The only liberalism that is worth while is that which frees the spirit for the fuller play of spiritual forces. The Revelator saw a "sea of glass, mingled with fire," which, in a parable, is that exceedingly rare combination, intellectual clarity with moral passion. A good deal of orthodoxy is all fire, all passion. And a good deal of liberalism is all glass, rationalism and nothing more, nor always clear at that. Indifference is worse than dogmatism, at least it has less life in it. Give us "neither poverty nor riches," neither the intellectual penury of men who have never learned to think, nor the burdensome intellectual opulence of men who can only think and are never satisfied with their thinking, and have lost sight of the great truth that "out of the heart are the issues of life." Liberty is nothing without life, and life is nothing without love, and love must ever find itself "supremely in the cross of Jesus Christ."

IT is easy to exaggerate the weakness of great institutions, and traditionalize a trend of perverse criticism to extend it beyond the scope of its proper application. The Christian church has certainly suffered in this regard. It has undoubtedly been narrow, timid and inert in its course of progress through the many centuries of its growth; and too often its visions of things eternal have been stunted and mean. We think that a contributor to our columns this month has somewhat over-stated this tendency. There are places to-day where the church stands undoubtedly for reactionary thought and sterile sentimentalism. But in fewer churches than ever before, perhaps in the history of religion, is there real lack of moral incentive and spiritual idealism. We of the liberal churches do not perhaps realize how small a part dogma plays even in most conservative evangelical preaching. We need undoubtedly a roomier church, a nobler and broader and freer faith than that for which most ecclesiastical

bodies have stood in the past: and it is our business as Unitarians to make our churches vitally as well as theoretically in line with the broader vision of "real things in faith"; but we must remember that the seed of the larger faith lies always in the smaller faith that preceded it: and that the men who have helped the world on in spiritual progress,—the men who are helping to make possible the coming of "God's Church of the Ideal", are men who have caught the passion of their faith from the loyalty of their souls to the better part of what earlier churches stood for.

THE meetings of the Ministers Institute at Templeton, Mass., beginning October 5th, ought to be most profitable this year:—directly to the ministers themselves, and indirectly but most vitally to the churches, who gain not a little in the quickened inspiration of their preachers. Certainly a most stimulating program has been prepared: varied, well-balanced, and pre-eminently practical in the range of topics and selection of speakers. We believe that it is worth considerable sacrifice on the minister's part to find his way of attending these meetings: and we know that the parish or individual layman who makes it easy for a minister to be present helps not the minister alone but the whole liberal causes which needs incessantly the breadth of vision and robustness of spiritual thought which such gatherings stimulate.

"A man's view of God often denotes a man's moral value, but not always. However, it always denotes his intellectual status. Sometimes those who think they do not believe in a God really believe in him more than others who think they believe in him."

"CONFERENCE AUTONOMY"

WE present elsewhere a discussion of the recent proposition of the Directors of the American Unitarian Association, that the department conferences take into consideration the assumption of a certain "autonomy" in the conduct of church extension work. The issue is vital and as its consideration comes first before the Conference of the Middle States and Canada which meets in Troy, November 12th, it is well to have it well-presented before our readers.

As we have already said the new plan involves perhaps the most radical innovation to be introduced in our denominational methods for many years. Let us analyze carefully its import.

Under the old order of things practically all our church extension and missionary enterprise is brought together into the hands of one organization which represents us "as a whole". In other words, Unitarians throughout the country make a *common cause* of their missionary impulse; we all share in an eagerness for a concerted work—and we try to find for our concerted work the most efficient means of accomplishment: to the end that the whole work be administered in the spirit of the whole; with far-seeing and judicial estimate of the proportionate needs, responsibilities and challenges of all the parts. A certain distribution of responsibility in administration is secured by the appointment of department secretaries, the organization of missionary councils, and the independent influence of department conferences: but the *cause* is a common cause, and the giving of the churches and of individuals is

directed in the spirit of the widely shared responsibility.

Under the proposed new order, missionary enterprise will become more directly a "local affair." The A. U. A. will find other things to do (we don't know what), and leave the work spending missionary money and furthering church building enterprises to the department boards. Churches will interest themselves immediately with fields near at hand; the zest of a close and understanding comradeship will be put into the work, and the impulse of local initiative will have its free chance. Money raised in a certain territory will be spent within sight of those giving it; and more separate people and groups of people will feel the burden of responsibility and the exhileration of opportunity in missionary enterprise. Each conference will have its own treasury, its own administration, its own distinguishing difference of method and spirit which in the long run may healthily augment the wisdom of the whole.

Both plans have their advantages and their defects. The first plan most obviously meets the ideal of perfection. The conception of an all-embracing unity of shared endeavor, the consecration of a common cause knitting all our churches together in a snug fellowship of reciprocal and unshredded interest is certainly very noble. It is a point of view not to be minimized: it involves an aspiration of togetherness not wisely to be dissipated. Practically, the rational principles of fair and discriminating distribution of resource and service can much more easily be vouchsafed under the supervision of a central organization, honestly representative, and essentially progressive.

But if the central organization chances to be located in a far-away corner of the land, remote from the region where most of our missionary work is conducted, and easily under suspicion of being affected by local traditions of faith and custom quite different from those pervading the churches in the missionary sections: if the massing of the responsibilities of missionary work in a few hands in the remote center tends to atrophy the instinct of initiative and local responsibility amongst those more distant from the seat of administration but nearer the field of missionary activity, and most of all, if the concentrated responsibility, (and power which properly goes with responsibility), placed upon a single group of administrators in missionary affairs naturally extends itself to mastership in denominational affairs not distinctively missionary, one can see how under the shadow of a great ideal evils of no small portent can grow up. We believe that the significance of our hypothetical phrases may be much exaggerated; we have no personal panic before the centralization bug-a-boo: but we know the fear of it does exist in many places and exists as a positive blight on our denominational *esprit de corps* to nullify completely the advantage of the "Ideal of the Common Cause."

The second plan may easily seem to be the more democratic and essentially congregational. It is undoubtedly an advantage to distribute responsibility and carry back to more local constituencies the opportunity of initiative in administration. We need more centers of tingling missionary enthusiasm and more centers too of strong deliberative administration. There is inevitably a vital sectional *esprit de corps* which may be most dynamic in the accomplish-

ment of home enterprises but inert for the doing of things afar off. But in the sub-division of administration may we not lose piteously a sense of proportional values: and more than that, tend to the development of local divergencies and idiosyncrasies? Can local boards as strongly entrench themselves against the urgency of the "near-neighbor's" disproportionate clamor for help, as can the more carefully selected National body? Practically, will not those departments most in need of missionary activity be just the ones least able locally to meet the needs, and most susceptible to temptation to short-sighted and irrationally experimental methods in missionary enterprise?

The Unitarian holds no brief for either policy. We believe that the story of the achievement of our National body, the A. U. A., is one of which Unitarians may well be proud; and we believe that if its present methods should continue unchanged in essentials, our denominational work would not suffer despite. It has been our insistent contention that the A. U. A. can be made more democratic than it now is, more truly and representatively national than it now is: very much less of a distinctively New England institution than has been its spirit heretofore. We believe that a thoroughly nationalized and democraticized and modernized and de-localized A. U. A. could more splendidly do our missionary work than ever it has been done in the past, and could utterly avoid the evils which have seemed to hedge in the older ways of doing things.

But if the experiment of distributed responsibility and local initiative is to be tried at all, we believe no better time for making the experiment could be found than just at the present juncture of things; and no conference could better assume leadership in the enterprise, or more confidently take on the responsibilities of local autonomy, than the Conference of the Middle States and Canada. It already gives to the A. U. A. more than enough money to pay for all the work which the A. U. A. does within its borders: its opportunities of new work are exhileratingly challenging; it is fortunately rich in the company of its strong preachers and the zest of its substantial churches: and it is warmly knit together in a noble tradition of denominational accomplishment associated with the work of Priestley, Sparks, Huidekoper and Bellows. We would like mightily well to try the experiment on our own soil: and have confidence that the fruits of our endeavors would have healthfulness for our whole denomination.

Billings Lecturers for 1908-9

Three lecturers on the Billings foundation were appointed at a recent meeting of the directors of the A. U. A. Rev. Bradford Leavitt of San Francisco is to make a journey in October, visiting the churches in Utah, Idaho, Montana, and Washington. Rev. Thomas Clayton of Pittsburg, will make a journey about the same time, visiting points in West Virginia and southwestern Pennsylvania. This is an entirely new country for our work, and Mr. Clayton's first journey will be in the nature of a prospecting of the field. Rev. Minot O. Simons of Cleveland, was appointed to visit the churches of the Pacific Department, and he will probably make his journey immediately after Christmas.

"As a man cannot lift a mountain and as a kindly man cannot kill an infant, so a man living a Christian life cannot take part in deeds of violence."

Nobility

By REV. FREDERIC A. HINCKLEY

THERE is a parable which says that when the mountain first looked down upon the plains below covered with verdure and blossoms, it murmured questioningly, "Why am I so barren? And the Great Spirit replied, "The light shall clothe thee, and the shadow of the clouds shall envelop thee as a royal mantle." May we not take the mountain as symbol of nobility in character, and its ethereal raiment as symbol of what nobility acquires when all else has failed and proved unworthy?

It is sometimes said you will find nobility in England; in Germany; in countries where monarchial ideas have long prevailed and moulded the institutional life. while you will not find it in America. That is not the nobility of which I speak, but rather the thing the mountain symbolizes. Genuine nobility is wherever true manhood, and true womanhood are; wherever life is so lived as to be worthy a garment of light and a royal mantle of cloud shadows.

"When e'er a noble deed is wrought,
When e'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise."

That is the law of the better nobility. You cannot estimate it in figures; you sense its coming, you feel its uplifting power, you are borne upward on the wings of its inspiration. You may seek what is called nobility in the old countries, only to be disappointed in what you find. The genuine nobility you need not look far to see; in the everyday duties of life it shines. See the locomotive engineer standing dutifully at his responsible post. I am glad our President likes to celebrate the nobility there. See at every great fire in our large cities some sign of nobility among the men who have that in charge. See some one in his shop refusing to do a piece of dishonest work in order to get more out of it. See that man in his counting room putting all fraud behind him and living and dealing on the square. These things mean nobility. Look among the mothers in the homes, the teachers in the schools, the nurses in the hospitals if you want to find some specimens of genuine nobility. Great faithfulness of labor,—we like in this country to sing the nobility of that. Singular is it not, under monarchy the nobleman is an idler; under democracy he is a worker. And you! hard working men! with the spade or the pen, if you feel sometimes that your lives are a little barren, if you have found the way pretty rough and difficult, remember "the light shall clothe thee, and the shadow of the clouds shall envelop thee as a royal mantle." Thou shalt have garments of fairer than earthly material, the atmosphere and the good laws shall be friendly to thee.

Do you know nobility has a greater power in the world than commerce or wealth, or public office? Russell Lowell has these fine lines in one of his poems:—

"Be noble
And the nobleness that lies in other men,
Sleeping but never dead,
Will rise in majesty
To meet thine own."

Nobility is catching. The noble man spreads nobility. It was said of Hamilton, "He touched the corpse of the public credit, and it sprang into life." So the noble man, as he passes through indifference and meanness, and whatever is of the earth, earthy, touches that with his exalting influence, and there springs forth something beautiful and fair. Doubtless we have all had some experience of this. Were you ever in a room where frivolous and belittling talk seemed the order of the hour? Have you seen some noble man or noble woman come into that room, and simply by his or her presence, put some moral ozone into the

air? It is very remarkable how quickly everything small and base vanishes before the coming of nobility. We gauge the influence of a great many things,—what a certain element will do in the chemical mixture, what the introduction of fertilizers will produce in the soil, what the effect of various kinds of food upon our cattle and upon ourselves. But who has yet gauged the power of nobility to redeem and regenerate the world! Every person of influence in the higher realm of character building, has the elements of nobility. The greatest of all benefactors, therefore, is not he who builds a fast ship, wonderful as that is; not he who shows us how to send messages over the sea without wires, inexpressibly wonderful and freighted with great results as that is. It is he, who noble himself, fills the life all about him with a divine nobility.

What is the first sign of nobility in a man? He will respect himself. It has been said of President Eliot of Harvard that there is something haughty in his bearing. To which the reply has been made, I think with truth, "That is simply his sense of his own integrity. It is an honorable self-respect." Did you ever think how sometimes the other kind of men must feel? Take a man who debauches the politics of his city until it is a by-word everywhere. He could not hold up his head as President Eliot does. If he held it up at all, it would be as one who carries deceit, and fraud, and dishonor in his consciousness. I do not believe one can do what he knows is not quite clean, quite just, quite right, and respect himself. There will be lurking somewhere a sense of inferiority which will show in the eye, the pose of the head, the carriage, perhaps all three. It may be in the case of the men who turn the public welfare into private gain, that it is not so much a lack of faithfulness to their ideals as it is the gross inferiority of the ideals themselves, which draws the line of distinction between such men as they and the true nobility. President Garfield said: "There is one man I have to go to bed with, sleep with, get up in the morning with,—that man is James A. Garfield, I must have his respect." That is the way with all of us. It is possible to get away from other people. It is not possible to get away from ourselves, and it will be very unfortunate for us if our better self has always to be ashamed of our other self. Genuine self-respect, and genuine nobility will always go together.

Secondly, a nobleman will keep company with high thoughts. There is an awful truth in the Bible saying, "As a man thinketh in his heart, so is he." It is possible for one to grow small and crooked and low in his thinking. It is possible for him to think large, and straight, and exaltingly. Have you ever watched the development of a face under the power of expanding thought? I have. Not only in children where it is always an inspiration, but in grown people. Such an experience as Abraham Lincoln's writes itself in the face. The experiences which come to most men and women between youth and age leave their records in the face. To live with great thoughts, and in deep experiences is the process by which many a noble man, and many a noble woman is made. A man may well wish that all the influences of external nature, and human nature, shall combine to lift him up in thought and feeling. This is the value of good reading. Accustom thyself to thinking with Emerson and he will be a moulding power in thy life. Take down Self-Reliance, Character, Nature, one of these, if only to read a half dozen sentences two or three times a week. They will be fruitful seed of the best life. Read occasionally something which you have to reach up to get, and to understand, and in you, in time, unawares, nobility will grow.

Thirdly, the noble man will live in a realm above all petty and envious personalities, a realm of ideas and principles. I have seen people, and I guess you have, who could never get rid of their personal equation. There was always something which did not quite suit them in their personal wishes and prejudices. True nobility sees princi-

ples first, weighs their merits one side or the other, and reaches a wise and happy conclusion. It does not concern itself with personal grievances. It is not given to small jealousies. It can sink consideration for itself in consideration for the cause it serves. In the church the religious spirit is the main thing, no matter whether one or another holds a position of prominence. In political life, willingness to serve, when called upon by one's fellow citizens, is seemly, rather than taking possession of the people's business without being asked. The office should seek the man, not the man the office. There is always something ignoble about the self-seeker. There is always something noble about standing ready to sacrifice for large ends. Sir Isaac Newton, with all his wisdom, felt that "he had only picked up a few pebbles along the shore, while the great ocean of truth lay all undiscovered before him." There you have the humility of the truly noble. They are as children in the infinite universe of truth. I sometimes wonder if a man who is always considering his own personal advancement, always trying to get a job, always seeking to divert funds which ought to go to the public treasury, can possible have any idea of the purposes and motives, of the general exaltation, of character, of genuine nobility. Surely, his is a great misfortune if he be constitutionally blind to what has given the world its great and good men in all history, and has not left our own generation without ideals such as can alone make manly men and womanly women. The noble man feels his greatness not in himself, but in the cause to which he is loyal, in the pursuits to which he has devoted his life.

Genuine self-respect, cultivating high thoughts, dwelling with ideals and principles rather than with petty personalities,—these are three steps upon which we climb to genuine nobility.

But now to return to our mountain. There it *stands* broad, and firm, and unshakable, at the base. Its foundations seem to belong to the eternal things. in the very beginning of structure it is strong and sure. That is like genuine nobility. It is deep rooted, it is broad and invincible. There *towers* the mountain. It challenges the upward look; it points toward the heavenly blue. The very sight of it makes us think of yearning and aspiration. That is the way it is with genuine nobility. It reaches upward and heaven-ward in its throbbing life. See that soft, indescribable blue hanging about the mountain summit in the early afternoon. See it brighten and deepen in color as the sunset tints come. Just so, nobility grows mellow and finally takes on a wonderful richness under the touch of experience. Beautiful the ministry of light to the mountain! Beautiful the ministry of nobility to the world!

What is the ideal we have set for ourselves? For I take it that whether consciously or unconsciously we all do set ourselves some ideal. What is it in the home where the closest relations of life are found? What is it in the school where we hold somewhat of the guidance of children and young people in our power? What is it in our daily avocation where all classes and conditions, meet and greet, and pass on? What is it in our church where the minister tries to preach the best he knows, and we try to listen sympathetically to what he says? The father and mother can do nothing for the children so good as to live noble lives themselves. The teacher can do nothing for her scholars so good as to set them an example of nobility. The worker at his bench, the trader in his store, the lawyer in his office, these may all think sometimes that something else is for the moment supreme. Believe me, the one thing which is always supreme is for you and for me to think, and speak, and live nobly. And the best ideal we can hold aloft for ourselves, in the church where we feel the consecration of so many good things, is to make of our lives something essentially ennobling and up-reaching. We never know how far the influence of character which we shed around may go. The Chinese have a selection from Scripture

which runs:—"Benevolence, justice, fidelity, truth, and to delight in virtue without weariness,—these constitute divine nobility." That is much in line with the beatitude of Jesus:—"Blessed are they who hunger and thirst after righteousness, for they shall be filled." We must build a temple sacred to the noble life. It must hold the attainment of that supreme, and we must all go as the knights of the Grail, in search of personal nobility, which is the holy cup. We must never tire in the wondrous quest, because when we once catch the vision, and actually take into possession the holy life, we shall see visions, and shall hear music, such as we could not see and hear before. A great serenity will be ours, and we shall be at peace. And the Great Spirit will say to us, "The light shall clothe thee, and the shadow of the clouds shall envelop thee as a royal mantle."

The Church of the Present Tense

By REV. ALFRED MANCHESTER

WHATEVER may be our explanation of the origin and the foundation principles of the Church, inasmuch as it deals with the highest life of man, it is the foremost in importance of all the institutions with which we have to deal.

There have been various lower ideals of the Church that have satisfied for a time, but we must set them aside in the interest of a nobler ideal.

Sometimes thought has been turned backward when the Church has been mentioned; conformity to ancient tradition and method, a strict acceptance of doctrines long ago set forth by the councils of the Church, these have been considered the ground for fellowship and the reason for existence of this venerable organization.

Again, the Church has been thought of as an insurance agency against future woes. At some time in their lives men have professed their willingness to be thus insured and nothing more has remained for them to do in the name of religion and the Church. They are not expected to bring forth fruit in living abundance, but, rather, to carry about samples of preserved fruits. Thus the Church has sometimes been a museum of preserved specimens rather than a gathering of living and growing beings. We all know how far short of the running vine or the galloping horse are the dried and stuffed specimens of the best collection to be found in any museum.

Then again the Church has been conceived of as a graduate class of saints, into which are gathered all who are perfect, a pharisaical assembly of those who have nothing to do but to boast of their own perfection while they express contempt for those who are without their fellowship.

Not much better than this is a sort of Church that sometimes appears made up of those who are congenial in spirit, enjoying a limited fellowship, with little or no sense of relationship to the world at large, utterly devoid of interest in the missionary movement by which men shall be drawn into fellowship and made to unite in a common work.

To a large extent in past time men have had an ideal of the Church that has made it something apart from the world, an ascetic organization with only contempt for the bright and beautiful things of life, with a method of reaching heaven through sorrow and pain, self-inflicted.

Underlying all remarks about the church, to whose fellowship we are called and for whose prosperity we are in some degree responsible, must be the fact that the Church of Today must deal with the living men regarding

present issues. The present tense must be used when we speak about the Church; it is true that we have roots in the past but they are for the nourishment of the present life; it is true also that we have relations with the future, but those relations can be reached only through faithfulness to the ideals that rule the present. The Church of today must manifest its glory through the people who live today, it does not live on the glory of past achievement or in the power of the time to come; it is a spring of action and a source of power in our own time. Its theology must fit the mind of man in the present and its ritual must appeal to living men. The Church of today must be made of the people of today, and to receive their continued support it must prove its ability to minister to some real need, to satisfy some permanent want of life.

In sparsely settled communities the Church stands for a great many things. It adds to its own peculiar function as the minister to the religious nature of man all sorts of social functions. It is the general clearing house of local news. All interests of the community are talked over by those who come to Church, as this is the only place at which men meet for social intercourse. If actual trading is not done, men, David Harum like, find out what would be the state of the market if it were not Sunday. In such communities the Church is the center of amusement; the yearly lyceum lectures are given there, and many uses are found for the Church which do not enter into its work in larger communities. In all great centres of life, in our cities and large towns, in accordance with the law of civilization, the Church has a specialized work for which alone it is responsible. It may be something of a social centre for its own people, indeed there ought to be enough of social life to furnish opportunity for the regular attendants to keep acquainted with each other and for new-comers to be introduced and made at home, but all of this is in sub-ordination to the one great object of the Church, which is simply to quicken and strengthen the religious life, to increase religious faith and the practice of the Christian life among men.

Dean Hodges well says, "What we want of the Church, however, above all else, in this time of hurry and unrest, and over-emphasizing of the practical, is inspiration."

The deepest thinkers and those who best understand the nature of the Church agree that with whatever subject the minister deals in the pulpit it must always be for the illustration and the enforcement of the one subject of man's relation to God and to his Fellow-man as a religious being.

Ernest Renan said, "Above the Family, beyond the State, mankind needs the Church. * * * Associations formed upon a moral foundation can alone bestow on every man that comes into the world a living bond uniting him with the past, duties toward the future, examples to be followed, a heritage to be received and handed down, a tradition of self-sacrifice which he has to carry on."

The Church stands first, second and all the time for religion; it has a message for man from God. It does not argue about the existence of God, but it proclaims him; it does not try to convince men that they have a religious nature, but out of its own conviction that this is a fact it appeals to that nature and seeks to bring satisfaction to it. The Church, at its best, is specialized for this work; it is a distinct institution to provide for the religious nurture of man. It approaches man on his spiritual side, it comes to him with the belief, not that he is a body and has a soul, but that he is a soul and has a body. It has to do more with the power of life than the machinery of life. Its basis is in the real need of every man. He may be laborer, mechanic, tradesman, professor, statesman or any other of the world's workers, but at heart his need is the same in all walks of life.

The spirit of the true Church finds expression in the glowing utterances of the Jewish prophets as well as in the conservative ministration of the priests;

it inherits the enthusiasm for truth and righteousness and for love of God and man which Jesus manifested. The Church is the body through which the spirit of Christ reaches men from generation to generation. It seeks to reform sinners and educate the reformed until there shall be growth and progress all along the line of human life. It stands for the uplift of life, revealing the source of freedom and power of service, it stands for worship and for work. It teaches that the love of God is not different in spirit from the love of man. It seeks to make man more humane by making him more human.

Schools are for scientific education, theatres have a legitimate place as purveyors of amusement and entertainment to the people. Clubs are useful to provide comfort and ease for those who can afford them, but the Church moves on a plane above all of these; it may work in harmony with all of them to a degree; it may at certain times use the methods of any one of them to a limited extent, but always with an ulterior purpose of ministering to the common interest, the central purpose and the real destiny of all humanity.

The whole field of nature is open to the minister as the source of illustration of the central religious purpose for which he and his church stand, but he had better leave the teaching of truth on any technical subject to those who are specially prepared to teach it and who are far more competent than he to deal with it. He may know something about finance and, from time to time, may draw illustration from this field of human activity, but he must leave the financial world on all but its moral side to work out its own methods. He must be interested in all special reforms, but in such a way as shall really illustrate his main purpose and not in a way that shall make him a narrow advocate of some method in a manner that shall hide the high purpose of his complete service. He must be interested in pure methods of political life and do his part to maintain them as a part of the purpose for which the Church stands but he must not lower the Church which he serves to the position of a party organ. His work is to bring the high purpose of the Church as a mover of the conscience and will of man to noble activity, to provide inspiration for a daily life that shall be worthy of a child of God. The Church only now and then has to emphasize a special duty. Its function is to make men ready for every duty of life, and to make them willing to do whatever they can to build up the kingdom of God; to bring patience, courage, hope and love into every man's life.

We hear a good deal in our day about the "Institutional Church," a Church that tries to do settlement work; this is sometimes a success among the poor, but the real work of the Church, ideally considered, ought not to distinguish between rich and poor. There is one religion for all. The work of the Church as an institution is not to provide, in connection with every house of worship, soup kitchens, hospitals, amusement rooms and a hundred other things, all useful and, indeed, needful in themselves; but, rather to stimulate the helpful powers of man so that all of these interests shall be taken care of by competent workers. The illustration of the Church as a powerhouse may be a little over-worked in our day, but I think it is the best we have. The Church in any community ought to stand as a great dynamo sending out its power into every project for the uplifting and help of man. Looking out over all the field of human life every man touched by the influence of the Church ought reverently to use the words of Jesus: "For their sakes I sanctify myself."

We are sometimes prone to think that the Church is droning along, and only marking time, but I really believe that any Church that is the least bit alive is more of a power in the community than we are apt to think.

Two illustrations of this come to my mind. First, a preacher went to preach for a single Sunday in one of our oldest Churches. He preached on the duty of dealing justly and with great patience with those who offended us. A very

prominent lady, a member of that parish, was touched by the sermon and was led to recall her action in a given case of one who had been in her service for a number of years, but whom she had, sometime before, discharged rather hastily much to his distress of mind as well as injury to his financial standing. She sent for the man, confessed her fault in the matter and restored him to his position and to her confidence. The text of the sermon was, "The Foolishness of Preaching," and the preacher had expressed the wonder as to whether or not there was a real response to even the most earnest appeal from the pulpit. The lady referred to above wrote a line to the minister telling him the result of this sermon of his and thanking him for the effect it had on her and for the restoration of good feeling in regard to the matter which had troubled her for a long time.

Another case in point was brought to my attention by a judge with whom I spent a night at his home in a town just south of Boston. He said that the minister who had recently left the parish was a bird-enthusiast and had made much of his opportunity in Church and Sunday School to speak of the nature and usefulness of the birds, how they added to the beauty of man's surrounding and how they protected his growing crops, and many other things of interest about them. Before he came to town birds were scarce and the few in evidence were sadly hunted by the boys who, without interference from their parents, amused themselves by shooting them with the air-guns with which nearly every one of the boys was provided. In a little time the popping of the guns was heard less often and soon disappeared altogether. Bird-houses became the fashion, bird-walks were popular, and the birds themselves began to recognize that they were safe in this town and they appeared in great numbers and in new varieties, adding very much to the attractiveness of the town and the enjoyment of all concerned. Another evidence of the good result of "The Foolishness of Preaching."

These instances illustrate what I mean by the Church standing for the source of inspiration and help for the higher nature of man.

In the service of the Church, be it in reading of hymns, the spirit of common prayer, or the sermon for the day, there is a constant appeal to the conscience of man. He is brought into thoughtful relation with the law of righteousness and into spiritual communion with the source of that law and a challenge is given to all that is noblest and best in him to manifest itself. It is not the object of the Church to dominate the conscience of man, to teach him an enforced obedience to a mere formal round of duty, but, rather, to inspire and arouse the conscience of every man until he shall rise up in the power of his highest manhood and say: "Lord, what wilt thou have me to do," and then go forth into the world of men to bear his share of human responsibility gladly and thankfully. It is not for any church, through its minister or any other person, to take the place of any one's conscience and tell each one what he or she must or must not do in every given instance, but rather to present so high an ideal of life and open the way so effectually for the union of the human and the divine that each life will flow out naturally in a stream of good influence and of helpfulness that shall bless every good cause and hasten the growth of every life in the direction of its noblest possibility.

When we realize the possible influence of one well-directed human life we are aware that it would pay to support the Church in a community for the sake even of *so much* good result, but when we think how great would be the effect of such good influence of the Church if only the people in very large proportion could be kept under the constant influence of its teaching, its spirit, and its appeal, what a call there is upon us to rally to its support and to lay ourselves a living sacrific upon its altar. If all the well-disposed and really good people inside and outside the Church would come together and

work on the inside with all their might the world would be transformed and we should see the Kingdom of God grow as it has never grown among men.

The church stands for the God-ward side of the life of man, for worship, and for God-like service of man. It recognizes the demands of every part of man's nature, but its special work is with the moral and spiritual life of humanity. It stands for the "Togetherness" of the higher life of man. It is not for any one class of men. It is essentially a democratic institution and if any are dissatisfied with it they need not stand on the outside and merely criticise, they ought to come in and improve its standing by raising its standard and increasing its efficiency. The Church is only those who compose it at a given time and no one man, or class of men, can monopolize its privileges or fetter its usefulness beyond reform.

The great end for which the Church stands is the consecration of life to its highest end in accordance with the law of self-sacrifice. Men may honorably associate themselves together for many purposes that are lower than this. They have a right to seek pleasure and profit as a part of life, but the best of life can be gained only when the great principle of self-sacrifice for which the central life of the Church stands is welcomed and put in practice. You know how often Jesus spoke of this principle and taught that his disciples were to act from the highest motive of service rather than for what they were to receive. *More life* rather than any outward *reward* of life already obtained is the chief thing to be sought. "Not to be ministered unto but to minister" is the high ideal of the Church. When a person tells me that he can be *happier* out of the Church than he can be in it, or that he can be *happier* in one Church than in another, then I feel that he has missed the real thing for which the Church stands. We call upon men to come into the Church not merely to make them comfortable. There is indeed a comforting and consolatary aspect of the Church which may be justly sought, but it is of such a nature as to separate it from mere selfish happiness,

Not to condemn but to save is the great work for which the Church stands. Its ideals are not those of a police force but rather of social service, we seek not to thunder the doom of the unsaved but to promote the life of all along such lines as shall justify their own existence and witness to their own value. The Church takes the stand that all men are naturally religious and would lead them to the great reservoir of the truly religious life. It would bring men into connection with the great battery of moral and spiritual force which is close beside them at all times. It preaches a Kingdom that is at hand, it does not cry "lo here" or "lo there" but says: "The Kingdom of God is within you." It seeks to provide a means of distribution for all the force of good thought and good deed that may be developed by any one who opens the life to divine influences.

Just one word more and that is that "The Glorious Church" stands for permanence of the religious nature and the religious relations of man.

Religion itself is at no crisis in its history. Its hold is upon man and will remain with him forever. It is a great tribute to the real power and lasting value of the Church that it does endure even in spite of its enemies, to say nothing of the misapprehension of its friends. Its form and method change but its real life goes on "From generation to generation."

What institution of man other than this has withstood the changes of time so well.

"The holy Church is praying yet,
A thousand years the same."

In all the essential things for which it stands, for worship, for divine service of man, for patience, courage, moral heroism, hope and love it stands unwaveringly. It stands for life among those who try to satisfy themselves with only the things of life It is not a perfect institution, because no institution which depends upon the loyalty of man can be perfect in all its relations, but it

calls for perfect loyalty on the part of all who feel its touch upon their spirit and would make missionaries of them that the whole world may at least become the kingdom for which it stands.

New Department of Social and Public Service

The new Department of Social and Public Service, provided for by the vote at the annual meetings of the A. U. A. in May, was inaugurated by the appointment of Rev. Elmer S. Forbes to be secretary, the appointment to take effect October 1. Mr. Forbes will at that time be able to set forth something of his own vision of the possibilities of the work of the department. In general it may be said that the department is designed to promote in our churches the study of social problems and to encourage practical work for their solution. The department will be administered by a standing committee of the board of directors of the Association and by an advisory council of experts. The secretary will be the executive officer. He will place himself at the disposal of the churches as an adviser and inspirer in works for the public welfare. He will be ready to address churches, clubs, and alliances, with a view to assisting them in practical work and bringing them into relations with the great movements for civic reform and social amelioration. It is not the purpose to build up a new agency so much as to ally our churches with the work of existing agencies. Mr. Forbes will thus represent our fellowship at the meetings of the national organizations for social betterment, such as the National Conference of Charities and Correction, the Prison Reform Association, the National Health Association, the American Peace Society, the American Civic Association and many similar societies. —*Christian Register.*

"God and man have made the peoples one. Our interests are in concord, not in discord."—*William McKinley.*

A New Minister for Atlanta, Ga.

The Unitarian Church of Our Father has secured as its new pastor Rev. Dr. John W. Rowlett, one of the most scholarly and liberal-minded ministers in the south. For the past five Sundays he has been temporarily supplying this pulpit. So interesting and forceful were his sermons that the congregation called him to the pastorate. Thursday morning his acceptance was announced.

Dr. Rowlett comes to Atlanta from Merkel, Tex., where he has been living since his resignation from the ministry of the Methodist Episcopal church about five months ago. Prior to this time he had been a leading member of the Texas conference for 13 years when he filled a number of important pulpits in that state, among them Weatherford, Dallas and Denton.

It was at Weatherford that he reached the turning point in his religious beliefs. Some leaders of the Methodist church thought that his doctrine was rather expansive for the Wesleyan creed. So he was tried for heresy. His case was in many respects similar to that of Dr. H. S. Bradley, so notably remembered in Atlanta. Like Dr. Bradley, Dr. Rowlett passed successfully through his inquisition. The conference decided that he should be retained among the orthodox. Shortly after this, however, Dr. Rowlett concluded that he could do more effective work in another denomination and so became a Unitarian. He was educated at Vanderbilt university where he received advanced literary training and graduated from the theological department. His sermons have already attracted wide interest in Atlanta and he will no doubt be heard by large congregations each Sunday.

Dr. Rowlett's wife and family will come to Atlanta within the next few weeks and make their permanent home here. In Texas he has been regarded as a preacher of exceptional ability, an influential personality, a fearless worker for intellectual and spiritual emancipation. His coming to Atlanta is a notable event in the church world.—*Journal.*

Church Bells

By GWYNN MYRICK

Chime, chime, and chime, and chime again, and chime:
How like a mood of rare and searching silence
Falls on my ear from over distant fields and roadways
The last quintessent faintness of those far church bells!
It melts into my mood as holy breath of fragrance,
Tender and fine and soft, and with ennobling peace
It mingles with the slumberous chant of tree-tops,
And all this soothing hum and whirr of insects,
And liquid bird-songs, and the chirp of scampering chipmunks,—
And that entrancing rhythm of broken waters
Purling in dreamy laughter in the brook-fall at my feet,
And, as I gaze, prone-lying, straight up through the tossing veil of leafage,
To snatch shy glimpses of a wondrous sky above me,
Now blue as love's best dream of eyes that hallow passion,
Now flecked with fleecy clouds, tender as seraph's pinions,
And all so tranquil, noble, pure, with flowing light,
Behold that distant chime of chanting church-bells
Melts with its holy silence to be one substance with it:
Part of what bird-song, brook-lilt, insect-chorus,
Whispered symphony of murmuring tree-tops and the high hush of sky-peace
Weave for the glory of this Sabbath morning,
As here, in luscious solitude of thought and dream, I am alone.

Chime, chime, and chime, and chime again, and chime:
It is the far-off summons from some vaunting church-tower
Calling the people to their place of worship:
Men, and good women, and their little children,
Flocking from varient homes in snug-built village
To meet together after age-set fashion
And pray, and sing, and listen to a sermon,
One morning in the week,—the Sabbath morning.
It has no call for me:
Ay, for a joyous woodthrush gave me my call an hour ago,
And here, beneath the pines, sky overhead, screened by these swaying branches,
And all this glory of the wood noise round about,
So tenderer than silence, deeper than emotion,
I find my peace—such as no church could give me—
I, and God's Nature, and just God alone.

I always love to listen to the church bells—in the distance,
When I—thank God—need find no church to go to:
Love their dim music, maze of trist suggestion, holy hintings,
But do not love their walled-in church at all,
For what of their church? There the good people gather
Sure of their goodness, dressed in spick-span smartness,
Vain of their fair parade, and proper show of virtue,
And sit on cushioned seats, and nod to droning music,
And take words on their lips of threadbare praying,
And listen to the preacher's talk, of pigmy God and bibles,
And souls to save, and Hell's benign damnation,

And Heaven's pale platitude and shrinking scheme of bliss:
Oh, but that barrenness of God, and pent-up pettiness of Heaven as such men say it:
The blasphemy of all their credal wrangle,—wrong to human nature:
Their poor eclipse of what is really holy—
Real God, real soul, real glory of creation,
Real faith, and growing dream, and throbbing heart's experience
Of what heaven is, and life, and eager immortality!—
I will not go to church to cramp my manhood:
I will not haunt the walls of shut-in vision,
I will not stoop to worship that's ignoble,
While there's fair sky and soughing pines, and God's own children—
Birds, water-brooks and tree-tops, and the cloud of insects,
All taught of God the holy way of beauty:
And place for me amongst them, where I can be alone.

And yet,—great God be praised,—into their slumberous sweetness
Comes the dim music, maze of trist suggestion, holy hintings,—
A precious joy,—the chime of those far church-bells:
Chime, chime, and chime, and chime again, and chime.
Why is it beauty-fraught, (when from the distance)—
This dimly chanting music of the far church bells,
Consenting here so soon to chord its subtle harmony
With all the freedom of the Nature voices—
Quick orbed into their holiness of noble peace?
Let me be fair about it—make my full confession:
Before the chime fell in,—do I not half recall it?—
The notes were somewhat vagrant, light and merry-echoed:
Bird-songs were blithe, the chipmunk's chatter idle,
My sportive fancies drifted lightly to the measures of the brook-fall,
And lazily I watched, in no high mood, the aimless clouds pass by,
Dreaming, I know not what of world's ambition.
Then when there gently stole into the jovial company
Of Nature's shy wood-notes and fine sky vision,
This other stillness of the far-off church chime,
(Now I recall it finely)—all caught from it a measure,
And on me, half-unconscious, gently grew this nobler mood—
Which found a holier voice and tone of deity
In whatsoever sang or called or chirped or silent drifted
Before my sentient soul.
What then? 'Twere yet great Nature's message:
High revelation, mystic gleaming of divinity
Brought to my soul as only Out-of-Doors—its priests and prophets—
Tree-tops and bird-chants and the sky-vision bring,
That man-clothed priests would spoil and creed-encrusted church-form shatter,
That chime without the ritual given to the high winds
And by their laughter purified, and purged of churchly stain,
Comes then to be as Nature's voices glorified,
And then, so glorified, the high priest of them all.

And is there yet another part—the wafted memory stuff,
The spirit disembodied of what had once been flesh in fact now mouldering!
How good is memory through its incompleteness!
It leaves behind the poorer part to glorify the better,
And by rare trick of distillation lifts away from dregs and mother-mass

The fine wine-vapor which has abiding richness.
Once I was a boy,
And in my boyhood memories somehow church-bells have high meaning.
For then I went to church: a pure-souled mother took me
With sweet and noble glow of woman's trueness
Transfiguring her face to the meaning of the hour, as she conceived it,
And to my boyish ears the organ tones were splendid,
And grand and rich the mystic lift of roof lines;
And in the pulpit stood a fine-faced preacher
Whose tones were tender, strong, and comforting.
I could not understand the things he said (much better for it!)
But out of much 'tis good to have forgotton
Came certain strong ideals:—of loving God and holy,
Of mighty worth of Pureness, Love and Virtue,
And tingling hopes of heaven, and faith's rare courage—
These few things stayed, because at home, I venture,
A noble mother's way of clothing life with prayer-mist,
Simple and straight and true, as though the church talk
All went for this,—gave subtle re-inforcement
To what the church, and what the church bells stood for.
But then in later years my eyes were opened:
The fettered faith, the cramping tricks of creed-craft,
The mockery of prayers as men there spoke them
And the great discord 'twixt what Nature's God and Church's God gave warrant—
These, (being man, and rid of childish notion),
I understood at last: the spell was broken:
Church was not for me:
Tho' all the glory of the outward world and all the finer mystery of my inner life
Cries still: Great God is good: his Universe is holy,
There's mighty worth in pureness, love and virtue,
And tingling hope for heaven, and faith's rare courage.
These things stood fast: I could not rid of them.
What then? Who knows: perhaps the church's merit
Lies just in this: that out of seething caldron
Of foolish superstitions, cants, and error's nightmares,
And crude, dull guesses at the ultimate secret
Of what the spirit means, and the soul of man,
Some fine and fleeting essence of Truth's great ideals,
Escaping from the seethe shall lift and float away
And in its separation from the caldron-mess
Be potent to the world in wide diffusion:—
That it, and Nature's voices coming yet together
Shall find the height and depth of spirit's way of knowing.

And sometime it may come, when men are wiser,
That churches shall be built with space for large souls' yearnings.
Where men shall gather, leaving nought behind
Of mind's bold seeing, heart's strong zest of loving,
And faith's unfettered climb of glad ideal:—
Shall gather in companionship of their highest,
Knowing no stoop in thought, with conscience bravely free:
And every word that mingles in their worship shall be honest
And prayers shall have no meanness—only aspiration,

And a superb simplicity of soul's deep reverence
Shall broaden and enrich and glorify their manhood,
Just for the skyfulness of their Ideal.
And all the spirit of God's glad Out-of-Doors
Shall find therewith its echoing sympathy:
Thro' unstained windows unfettered light shall pour,
And he who gazes out to glimpse the sky and drifting cloud and quivering tree-tops,
And he who, listening, hears through preacher's speaking
The tones too of the bird-song, brook-song, insect-chorus,
Shall feel the one accord that binds them all together,
The one divine simplicity of spirit
That fills and saturates the outward triumphs of God's great creation,
Then finds its consummating passion of attainment,
In simplest, holiest, bravest faith of man
Who, knowing Nature, knowing then himself, at last knows God
And worships, as he breathes, with a familiar reverence.
God haste the time when I and other men together,
May share the honest worship of God's church of the Ideal,
And church bells ringing gladly in their steeples,
Shall have a call for me—for me unfettered—
To be myself, at last, in walk with other men.

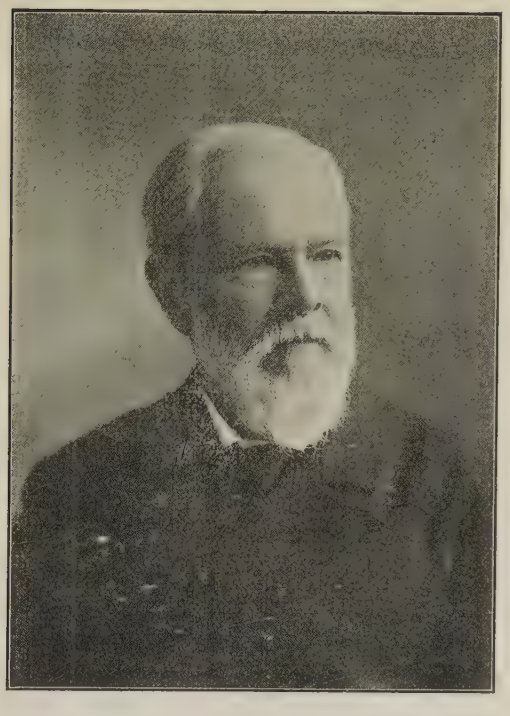
And yet, when the time comes, if comes it yet at all,
And just a church as my bold dreaming frames it
Be real upon the earth, waiting for my free service,
Some days, e'en then, I fear, when church bells summon,
I shall, as now, turn me another way,
And find these old haunts sacred,—hear only out-door worship,
Bird-songs and brook-lilts and the hum of insects,
And prone upon my back, gaze then straight upward,
Into the sky half-screened by swaying branches,
And listen only from afar, as I do now,
To the dim chanting of distant, dreamy church-bells,—
And thank God for their tender sonance, and their distance—
Chime, chime, and chime, and chime again and chime.

Field Work on the Pacific Coast

Rev. Earl M. Wilbur has been appointed field secretary for the A. U. A. in the Pacific Department, and Rev. John A. Cruzan field agent in that department, both for terms beginning September 15. Mr. Wilbur will not relinquish any of his work as dean of the Pacific School for the Ministry, but he will add to his labors for the school the charge of the executive work of the department. He will conduct the correspondence, visit the churches when possible, and represent the national fellowship. Mr. Cruzan will be the active worker in the field, in charge of the new movements. His first duty will be the development of the society at Eureka, Cal.

Dr. Ames' Eightieth Birthday

Through the courtesy of the American Unitarian Association the Eightieth birthday of Rev. Charles Gordon Ames D. D., will be celebrated at 25 Beacon Street, on Saturday afternoon, October 3, from four o'clock to six. There will be an opportunity to greet Dr. and Mrs. Ames and to hear brief addresses. The Church of the Disciples invites all friends of Dr. Ames to be present.



Francis Tiffany

THE Rev. Francis Tiffany who died in Cambridge, Mass., Sept. 3, was born in Baltimore, Md., in 1827, graduated from Harvard College in 1847, and from the Divinity School in 1852. His active ministerial career included the pastorates of two important churches in Massachusetts, Springfield and West Newton. After 1883 he lived in Cambridge, preaching frequently and writing much for prominent newspapers. His editorials and sermonettes in the Boston *Herald* by virtue of their vigorous thought, fine wit and felicitous illustration became striking features of that paper, which were eagerly looked for by his friends, and read with delight and profit by thousands who did not know who wrote them.

One whose acquaintance with Mr. Tiffany covered only the last eighteen years of his life, is debarred from saying much of his more active years, and must be content to write of his mature character. A man of unusually wide reading and discriminating literary tastes, who had travelled much, the most striking thing about him was neither extent of knowledge nor accuracy of scholarship, though he had both, but wisdom. His acquaintance with literature, his interest in affairs, and his contact with men yielded a culture broad, deep and rich. In the very best sense of the word he was a humanist. Thus while he was acquainted with the various schools and systems of philosophy, his interest was not so much with their purely intellectual and logical value, as with their human points of view. To him they were different expressions of human nature, various methods of interpreting the mystery of life.

In the Ministerial Union and the

Cambridge Association no one was more highly esteemed or contributed more of sparkling vitality and stimulating thought. He won the hearts of his associates and for him they came to cherish a deep, warm affection. He was a fine example of the truth of a remark made recently by the President of Harvard College, that ministers mellow. Mr. Tiffany was old only in years. His later life was fresh and cheerful, courageous, forward-looking and hopeful. When nearly seventy he went through what most men would have considered a most annoying illness involving much surgery, with no diminution of his characteristic spirit. At his funeral Dr. Crothers truthfully said that Mr. Tiffany made it easy for us to believe in goodness. He also made it difficult, even impossible, for his friends to believe that death ends all. His strong and beautiful life was filled with verities that are beyond the hurt of death. Such men as he make us feel that the soul is a partaker of eternal life. FREDERIC GILL.

Arlington, Mass,

The Journey of Life.

Life is a pilgrimage and we as individual, sentient beings are journeying toward an ideal immortal city of God and our race is journeying toward an ideal condition of earthly life. The race movement is constant as well as long and has been much more rapid at some times than at others. In this movement forward the great desideratum is for the race—for humanity as a whole, and much less consideration is given for the individual. But we are especially interested in individual progress. While the individual has no choice as to the start in life he has considerable liberty after he has once started on his journey. All are the children of God and cannot be devided as "saved" and "lost." Ideals differ as they progress and the difference between individuals lies in the use made of their liberty in relation to the race. In the great company some go singing, others praising their friends, others gossiping; some speaking for the common good, others taking all the road for themselves and often cursing the road in which they walk; some observing the beauties of nature, others keep their eyes on the dust; some greatly unnerved over the steep hill they expect to have to climb or the river that must be crossed, while others cross no rivers till they come to them. I do not see how anyone can divide this company into "saved" and "lost"—they are just at different places on the road and had different times of entering and leaving. Walt Whitman said of a criminal, "There is Walt Whitman just a little more aggressive." That man is the best fellow-traveler who seems to have an invisible companion—God.—*Dr. Jos. B. MacCarthy.*

Sleepy-Time

By RUTH STERRY

When it was sleepy-time, I used to go,
Soft to your quiet room and you would lay
Your work down gently then with naught to say
And fold me close upon your heart, and know
I was aweary with my little day.

When it was sleepy-time, then you would sing
Some old time nursery rhyme which seemed to beat
Through all my pulses, till the little street
Faintly would echo and would softly ring,
Till I was safe in wonder-land away.

I call to you though in your grave asleep;
I long for you, as in that olden time,
To clasp me close and sing that nursery rhyme
Till safe in wonder-land I am asleep—
It's sleepy-time, for me; it's sleepy-time!

Joseph Priestley Conference

The next meeting of the Joseph Priestley Conference will be held at Wilmington, Del., Oct. 27 and 28, the principle topics of discussion being "Practical Reforms in which the Church should take part," and "How best can Unity and Freedom in Religion be established."

Contemporary Portraits

XVI. Fred Vermillia Hawley

I FIRST met and heard Fred Vermillia Hawley at the time when he first met and made the acquaintance of the city of Boston. Boston and Hawley are not precisely alike in superficial things at any rate: and his manner of oratory was not such as one hears often at King's Chapel or Arlington Street Church. But the Boston people liked him immensely, and of course discovered in him the underlying substance of unity in faith and gospel which binds us all together; and, I suspect, discovered a singular congeniality of spirit which was not at first expected. For while Mr. Hawley has a Western breeziness of speech and the vigor of bearing characteristic of the West, he has too a certain fine and almost gentle spirit of intellectual and spiritual culture not strange to those who camp about Beacon Hill.

Mr. Hawley was born in Bath, Mich., in the days of the Civil War. The prevailing atmosphere of theology about his home was staunchly orthodox; and on graduating from Hillsdale College in 1891 his heart was set on entering the Baptist ministry. Graduation, ordination and marriage fell in the same year; and his active ministry began with the Baptist church in Brooklyn, Mich. Evidently the young preacher's theology had not been properly fixed and riveted, for only three years later he broke away from the Baptist church and launched a new venture known as the People's Church, with a free platform and an unfettered creed, and owning allegiance to no other ecclesiastical body. Those who heard Mr. Hawley tell the story of his finding a way into the Unitarian fellowship, at that Boston Meeting where I first heard him speak, will never forget the recital. Here is not the place to repeat it. But he came to us inevitably—and in 1897 took up the pastorate of the Unitarian church in Jackson, Mich. There he remained until 1900 when the call came to him from the large and influential church in Louisville, Ky. The situation was difficult but Mr. Hawley threw himself into the work with a splendid enthusiasm, remaining there until 1902 when the officers of the Secretary of the Western Conference became vacant through the resignation of President Southworth, and Mr. Hawley seemed everybody's choice as his successor. He had good gifts to bring to the work, and a wide acquaintance with the Western field. But this proved but a short term of service, too, for a crisis in the affairs of Unity Church in Chicago demanded the leadership of an exceptionally capable preacher and leader, and Mr. Hawley was persuaded that the path of duty lay in that line. A new church building had to be built: a new rallying of people was necessary and a new sounding of the trumpet of advance, and he was manifestly the man for the occasion. It is there that his present work is holding him, with little discouragement as to the outcome.

Mr. Hawley is a picturesque and exceedingly useful factor in our denominational life. An eloquent preacher, not after the traditions of the school perhaps—sometimes uncouth in gesture, often very colloquial in phrase and illustration, he has a virile and ringing earnestness which is at once popular and convincing: and with all his ruggedness of manner there is a vein of poetry and a dash of humor, that carries high thought with the readier welcome to all sorts and conditions of hearers. His theology is doubtless radical rather than traditional: his sympathies are rather democratic than over-restricted: he is essentially interested in men, and the things of practical, crowding, busy life, though with a generous acquaintance with books and interest in the fine things of culture. Those who have worked at all with him in

practical denominational affairs, have been impressed at once with the vigor of his common sense and the rare fair-mindedness, almost gentleness, of his spirit of service. He certainly has the gift of doing and saying things heartily without engendering antagonism, which is to-day a very valuable gift.

FIRST PARISH, TEMPLETON, MASS.

Ministers' Institute at Templeton, Mass.

A MOST notable event of the coming month will be the Ministers' Institute to be held in Templeton, Mass., beginning Monday, October 5th. A very delightful modern Inn will be the headquarters of the meetings, although the fine old church of our Unitarian Society there will form a natural center of interest.

The church in Templeton of which Rev. Wm. F. Skerrye is now the very acceptable minister, is one of our oldest parishes, dating back to 1755. It's first pastorates were long ones, about fifty years each. Under Rev. Charles Wellington, D. D. the church became Unitarian, and has always been, like so many of our *first* parishes, the leading one of the town. Templeton is a town of many villages and the people of the parish are scattered over a wide area. The center of the town where the church stands is 1200 ft. above the sea, and there the town hall, public library and the finest hotel in the place neighbor the church. The air is clean, clear and bracing, and a more invigorating atmosphere for the assembling of students

it would be hard to find. Dr. Wellington was succeeded in the pastorate by Rev. Edwin G. Adams, who was minister till his death, closing a pastorate of thirty years. Rev. A. C. Nickerson followed Mr. Adams with a ministry of seven and a half years, and since his pastorate Rev. Nathaniel Seaver and the late John J. Williams Pratt have had successive settlements. Dr. George H. Hosmer used to call Templeton the "top of the world" and in June or October it would seem to merit the compliment. Many of the best of our people, born and bred there, are no longer with us here on earth, but the well sustained old church is a testimony to their fragrant memories and their steadfast loyalty.

PROGRAM

MONDAY EVENING, OCT. 5,

7:30 P. M. In the First Parish Church. Opening address by the president of the Institute, Rev. Augustus M. Lord, D. D. of Providence, R. I. Address of Welcome by Rev. Wm. F. Skerrye of Templeton, Mass. Address by Rev. Edward H. Hall, D. D. of Cambridge, Mass. Subject "Our Unitarian Tradition." Discussion by Rev. J. T. Sunderland, Hartford, Conn.

TUESDAY, OCT. 6.

9 A. M. In the Music Room of the Templeton Inn. Devotional service. Leader, Rev. Alfred R. Hussey, Baltimore, Md.

10 A. M. In the Music Room. Address by Adelbert Moot, Esq. of Buffalo, N. Y. Subject "The Ethical Phases of Property Inheritance and Transmission." Discussion opened by Rev. John Haynes Holmes of New York.

11:30 A. M. In the Music Room. Address by Rev. William I. Nichols of Brooklyn, N. Y. Subject "The Minister's Relation to Social Service." Discussion opened by Rev. Caleb S. S. Dutton of Brooklyn, N. Y.

4-5:30 P. M.—In the Music Room. Book Reviews. Chairman, Rev. Frederic Gill of Arlington, Mass,

8 P. M. In the First Parish Church. Address by Dr. Richard C. Cabot of Boston, Mass. Subject to be announced. Discussion opened by Rev. William B. Geoghegan of New Bedford, Mass.

WEDNESDAY, OCT. 7.

9 A. M. In the Music Room. Devotional service. Leader, Rev. Charles J. Staples, Burlington, Vt.

10 A. M. In the Music Room. Address by Prof. Francis A. Christie of the Meadville Theological School. Subject "The Modes of Public Worship in the Light of Religious Psychology." Discussion opened by Rev. Theodore D. Bacon of Salem, Mass.

11:30 A. M. In the Music Room. Address by Charles B. Davenport, Ph. D. of the Carnegie Station for Experimental Evolution, Cold Spring Harbor, L. I. Subject "Evolution since Darwin." Discussion opened by Rev. Wm. S. Morgan, Ph. D. of Albany, N. Y.

4-5:30 P. M. In the Music Room. Open meeting. Chairman, Rev. Adelbert L. Hudson, Newton, Mass.

8 P. M. In the First Parish Church. Address by Rabbi Stephen S. Wise, D. D. of New York. Subject "How shall the Moral Supremacy of Church and Synagogue be Regained?" Discussion opened by Rev. Thomas R. Slicer of New York.

THURSDAY, OCT. 8.

9 A. M. In the Music Room. Devotional service. Leader, Charles E. Park of Boston, Mass.

10 A. M. In the Music Room. Address by Rev. Edward Hale of Chestnut Hill, Mass. Subject "The Education of the Minister." Discussion opened by Rev. Charles G. Ames D. D. of Boston, Mass.

11:30 A. M. In the Music Room. Address by Rev. Howard N. Brown of Boston, Mass. Subject "Rudolph Eucken as a Christian Philosopher." Discussion opened by Rev. Richard W. Boynton of Buffalo, N. Y.

4-5:30 P. M. In the Music Room. Book Reviews, Chairman, Rev. Frederic Gill of Arlington, Mass.

8 P. M. In the First Parish Church. Address by Rev. George F. Moore D. D., of the Harvard Divinity School. Subject "The History of Religions and the Finality of Christianity." Discussion opened by Rev. Charles F. Dole D. D. of Jamaica Plain, Mass.

The headquarters of the Institute will be at the Templeton Inn where the members will be accommodated during the session. The manager has made a uniform rate of $2 per day.

Templeton is a ride of about half an hour on the electric cars from Gardner, which is on the Fitchburg Division of the Boston & Maine Railroad. It can also be reached by electrics from Athol and Otter River on the Fitchburg division, Haywood on the Worcester branch of the Fitchburg division and by train from Winchendon. If one hundred attend the Institute it is expected that reduced rates will be obtained as in previous years.

Templeton is a ride of about half an hour on the electric cars from Gardner, Mass., which is on the Fitchburg division, and on the Peterboro and Worcester Branch of the Boston and Maine Railroad. A special electric car running directly to Templeton will be at the Gardner railroad station on Monday to meet the train which leaves Boston (Boston & Maine) at 12:30 P. M.; the train which leaves Worcester (Peterboro and Worcester Branch) at 1:37 P. M.;

and the train which leaves Albany, N. Y. (Boston & Maine), at 9:35 A. M. Those who arrive at Gardner at other times will be obliged to change electrics at West Gardner, as there is no direct electric line from the Gardner railroad station to Templeton.

Those from New York City should not go to Gardner, but should take the twelve o'clock (noon) train (N. Y., N. H. & H., Grand Central Station), and go to Palmer, Mass. (via Springfield, Mass.,) and there take the Ware River Branch (Boston & Albany) to Templeton, arriving at 5:30 P. M. A barge will meet this train at Templeton on Monday. This is also a convenient route for those living in the neighborhood of Springfield and Palmer, Mass. The train leaves Springfield at 3:10 P. M. and Palmer at 3:55 P. M.

If one hundred attend the Institute the New England Passenger Association will give reduced rates on the return trip. The following lines make this reduction: Boston & Albany R. R., Boston & Maine R. R., Canadian Pacific Ry., Eastern Lines, Central Vermont Ry., Grand Trunk Ry. System, Maine Central R. R., Metropolitan Steamship Co., New York, New Haven & Hartford R. R. (including Sound Lines of N. E. N. Co.), Rutland R. R.

The Unitarian Van Mission

Four hundred meetings have now been held, and we are beginning to look forward to a result of this kind: 100 more meetings, and 100,000 more people than last year! The number of meetings depends entirely from now upon the weather, and it is gratifying to know that not a single meeting has been lost during the past week, though it has had a fair share of wild and wet and cold nights. The attendances suffer, of course, a great deal, and it is not everywhere that people bring wraps as at one place mentioned in this report. There are some, indeed, who look to the weather to bring about our discomfiture, when they themselves fail to turn the argument of a missioner, or to incense a crowd against these perverters of their "holy things." As on an evening just gone by, when a little party of zealots in this extremity of helplessness saw, apparently with joy, the bursting of a cloud, and as the rains descended lifted their grateful hearts to the strain of "Praise God from whom all blessings flow." Fortunately it is not everyone who is either so hostile or so gloomy in his view of things. A good fellow apologises to the wife for his late homecoming on the ground that he has "been to school!" He had learned more of religion from a few nights' vanning than he had ever known before. Men frequently come along with similar testimonies. These are in some sort an equivalent of that finding of salvation which is the fortune of the penitent during a revival. In the likelihood of its results and its endurance, this message, which is "so different" compares well with the one that is more familiar. A testimony at one of our meetings has also a particular character of its own. Its truth, as well as its spontaneity, is almost assured in view of the fact that it is evoked in spite of prejudice. Our meetings differ from those promoted by other churches in the fact that generally a revival meeting of any kind is largely attended by people who are already members of the body promoting the services. It more frequently happens that in our meetings the audience and the missioners may be entirely unknown to each other. And under such circumstances the value of any testimony is considerably enhanced.

This report concludes the story of the remarkable series of meetings which covered the whole of August. This month it will be remembered, we have regarded as likely to be the poorest in its statistics of attendance. People are away on holidays, or, if you are in a rural district, work in the fields keeps your audience away. In the two earlier years this experience of other persons was confirmed by our own vanners. But this summer we have had a long run of meetings with an attendance of about 70,000 people, as nearly as possible doubling the figures for July. This last week the returns are satisfac-

tory all round. No meeting has passed a thousand, and only one has had an attendance under 200. This means a steady average, and a class of meeting with which the missioner can deal most effectively. Scotland does not send in a further list of huge meetings, but probably Mr. Russell is just as proud of last week, when he was driven indoors more than once, and found an audience ready to follow him into the Public Hall as he was on the Trysting Ground at Stenhousemuir. In addition to the meetings recorded he has lectured again for the Universalists at that place and the heartiness with which the congregation has thrown itself into the work seems to have produced a great revival. A paragraph in the report of the Town Council meeting of Denny is significant of the impression which has been produced by the Mission. A letter was submitted from a Unitarian preacher asking permission to hold a meeting at the Cross on the evening of September 1st and a few following nights. It was reported that meetings at other places had been attended by large crowds of people and in view of this, and seeing it would be dark in the evenings by the time the meetings are to be held, it was resolved to suggest that the meetings should be held in the Public Park instead of at the Cross.

The London van has had a notable Mission at Slough, and the Midland van did well at Wolverhampton.—*The Inquirer, London.*

Symposium

"Conference Autonomy"

At the annual meeting of the American Unitarian Association in May, the following resolution was passed:

Resolved, That the Association approves the suggestion that the Board of Directors of the American Unitarian Association request the boards of directors of the Conference of the Middle States and Canada, the Western Conference, the Southern Conference, the Rocky Mountain Conference, and the Pacific Conference, together with the Department, State and local Conferences, which they represent, to consider, discuss and report to them their conclusions upon the possibility and desirability of local autonomy and administration in the work of church extension.

We have asked three men who have given serious thought to the issue here involved to prepare for THE UNITARIAN a statement of their convictions in the matter and are glad to publish them here.

Rev. Samuel A. Eliot, D. D., President of the American Unitarian Association:

The arguments in favor of the proposed plan of "Conference Autonomy" in the conduct of church extension work appear to my mind to be as follows.—

(1) It will give to the officers, directors and members of the Department Conferences the inspiration that inevitably accompanies responsibility.

(2) It will place the responsibility for the work of church extension where it belongs in a Congregational and democratic fellowship, namely, upon the conference and churches of the several departments, where local knowledge and close supervision are more possible than when this work is conducted from a national Headquarters in a distant part of the country.

(3) It will carry out the democratic principles of our fellowship by placing the work of raising and disbursing the money for church extension purposes in the hands of officers elected by the Department Conferences rather than in the hands of national officers and directors who have many other responsibilities and duties.

(4) It may stimulate the generosity of the self-supporting churches because appeal can be made to local pride and for objects whose needs and merits are well known in the local churches.

(5) It may stimulate self-support in the dependent churches because the people of those churches will know that the money comes from their own neighbors and not from an impersonal corporation away off in Boston.

(6) It will be a just recognition of the actual facts of the situation. At present the appropriations of the Association for church extension work outside of New England are really determined in the local and not at the national headquarters. The National Board fixes the total appropriations which can be made in each department and holds a veto (practically never used) over the recommendations of the local councils. The actual votes distributing the missionary contributions are passed by the local missionary councils or Conference Boards. In the Department of the Middle States and Canada, for example, the procedure is as follows:—The National Board at its meeting on the second Tuesday in May adopts a budget setting forth the maximum of the total appropriations that can be made for the work in each department. The Societies and Missions within the boundaries of the Middle States Conference that desire aid send their applications to the Secretary of the Conference in New York. He draws up a list of these applications, with his own recommendation, and these, together with the maximum of available money, are laid before the directors of the Conference in New York. The Directors vote upon each case and these votes are then transmitted to the Middle States Committee of the National Board in Boston. The majority of this Committee is composed of Middle States representatives who very probably have already voted upon the list at the meeting in New York. Unless later or more accurate imformation is put in evidence the Committee simply confirms the list as it came from New York. The Committee reports at the Meeting of the Board in Anniversary Week and the appropriations are then finally adopted.

The possible objections to the plan of Conference Autonomy appear to be:—

(1) That, in the distribution of responsibility, it may sacrifice something of the strength and efficiency that comes from more centralized organization and something of the momentum which has been secured in missionary giving to the national cause.

(2) That it may sacrifice the stimulus to giving for the missionary cause which is provided by personal confidence in the judgment and character of the officers and directors of the Association.

(3) That it will devolve upon the Department Conference, in some cases, heavier financial responsibilites than they can carry.

The first two of these objections carry some weight. The third can, in my judgment, be overcome without undue strain.

For illustration of the way the plan would work take again the situation in the Conference of the Middle States and Canada. That Conference is, to be sure, in a better position than any other conference to assume these new responsibilities, but it may be taken as an example. This Conference has some sixty organized churches, mostly strongly organized and efficiently administered. These churches, exclusive of individual gifts, now give to the Association annually a larger sum than the Association, exclusive of special gifts, is expending for church extension purposes alone within the limits of the Conference. The churches also contribute to the Middle States Conference and to some individual churches. In other words, the missionary contributions from the churches of the Conference are well above the present rate of expenditure. The Conference has now in its treasury a sufficient balance to enable it to meet the first quarterly payment on the probable appropriations and would therefore have six months in which to raise the pay-

ments that would be due November 1st, 1909, and might reasonably expect thereafter to keep steadily ahead of the demand.

It is to be presumed, if the proposed plan is adopted, that the churches will desire to continue their membership in the national body, but it will not be difficult to arrange some equitable adjustment. For instance, it might be arranged that 20 per cent. of the missionary contributions of the churches in the Middle States might be transmitted each year to the national body to provide for the national expenses which all the churches should share, such as the expenses in the Departments of Publication, Publicity, Foreign Relations, Education, and the like, while 80 per cent. of the contributions of the churches of the Middle States would go to the treasury of the Middle States Conference for the church extension work under the guidance of the directors of the Conference.

The final decision in all these matters is obviously in the churches themselves. The Directors of the Conferences, or the Conferences themselves; the Directors of the Association, or the Association itself, may pass resolutions and adopt a plan of action, but the fact remains that our free and independent churches will continue to do just whatever they please in all these matters. It will be judicious to remember that our religious democracy is governed not by Boards of Directors, or Mass Meetings, or Conferences, but by the forces of public opinion in the churches themselves. SAMUEL A. ELIOT.

Rev. Fred V. Hawley of Chicago, Ill.

Pure congregationalism, or local autonomy in church government, seems to have been a distinguishing characteristic of Unitarianism. Had there been any power outside itself to dictate the belief or polity of an Unitarian congregation, I believe it could not have produced such characters as Channing, Parker and Emerson. To develop such souls, there must be freedom of thought, speech and action, without fear of heresy trials. Life is ever expansive, but the tendency of organization and form is everywhere toward fixedness. There is therefore a perennial struggle between the life that has already taken form and become fixed and that which is reaching out for new avenues of expression. Creeds, sects, parties, have always been outgrown and always will be. To keep the form of life as elastic as possible, is to allow the latest thought and unhampered expression. It is because the Unitarian body has maintained this attitude toward all fixed forms and organizations, that it has drawn to itself virile and versatile minds and kept in the van-guard of religious thought and feeling.

Organization and centralization of power are, doubtless, the shibboleths of the present age. Trade Unions, giant corporations, ecclesiastical combinations, are all the result of a certain reverence for centralized power. It is not strange, therefore, that a group of free and independent congregations, which could never be tied with a common creed, should easily be organized by an executive body, appealing only to the generosity of each society and offering an opportunity to be helpful. As an expression of its missionary zeal, each church has been annually urged to contribute to a fund for pushing missionary endeavors. For convenience, such funds have been placed at the disposal of a Board of Directors, to be used according to the best judgment of its officers. It has seemed wise to this board to assist struggling churches and to sometimes pay the salaries of ministers and missionaries. After such work has been successfully accomplished, this organization feels at liberty to appeal to each local church to contribute to its funds, on the ground that it is the only power that is actively engaged in forwarding the cause of Unitarianism. The tendency of all this is manifestly toward the sending of every dollar raised by every church each year, to the Association, and that all the moneys expended in any locality shall ultimately be sent out from it, all the ministers receive their salaries from

such association and be appointed and ordained thereby.

Certain effects of this growing tendency may be already marked in our Unitarian churches. Many congregations now feel that they are but the benevolent creations of a well endowed Unitarian Association, and their chief responsibility is to keep on friendly terms with the same. Members of certain congregations have said to Missionary Councils, when urging that larger annual appropriations be recommended to them from the A. U. A., "They paid the first preacher who ever spoke in this town, they own the parsonage in which the present minister lives, and the church building in which our congregation worships, and they should be grateful if we are kind enough to keep the buildings in repair." I cannot see that such a group of people can rightly be called a living church. The members of such a society worship in a building that they care little for, because they did not produce it, and their chief enjoyment in it seems to be the fact that it is a neat bit of architecture, in every way successfully competing with the churches of their orthodox neighbors. Nobody need to work himself into a perspiration to make things "go" in such a place, because all that is really deemed necessary is to make a strong annual appeal to a rich central organization, whose care and child the church is.

I believe in benevolence and that it is right for us to have a care for each other, but I think that the deepest and highest religious enthusiasm is to be found among people who have been enough in earnest about securing a minister to hunt for him themselves and take care of him out of their own pockets and build a house, however humble, in which they and their children may worship. I think the spiritual life of every church should be the first consideration. The best and most lasting results seem to follow a working out by each local body of its own problems and the finding or making a way for itself. I would not hinder the spirit of benevolence, nor have each congregation so absorbed with its own immediate affairs as to make it oblivious to the conditions and needs of the world; but there are other channels for Christian benevolence and the expression of a growing brotherhood than the annual subsidizing and pauperizing of church organizations. Following the loss of the spirit of independency and personal initiative, subserviency to the opinion of the powers that govern is easy, if not inevitable. Where local autonomy has been lost, and the source of supply is sought in a centralized power, the question soon comes to be asked concerning one's utterance of what he deems the truth, "Will it be considered in good taste and agreeable to those upon whom we depend?" In some such way has freedom of thought and speech often been curtailed and hindered and that which is the very life of man finally destroyed. The old Catholic Church certainly has missionary zeal. Her priests are not paid nor her houses of worship builded with money from Rome. Her ministers are seldom guaranteed so many dollars per annum from any central source, but they are sent out into a community to get their living from the people whom they serve and to see that these people have paid every dollar that is required to build a house of worship before such house can be dedicated. Give me the religious devotion that is willing to worship, if need be, in humble walls, or confine its devotions to the summer time when it can stand under the open sky, in preference to a company who will only go to church when somebody else has provided the house and made the way easy. It is difficult to supply with ministers the churches already builded and paid for. People are appealing to the Association's officers to send them men, but the men are not to be found. It is difficult to find in any graduating class from our divinity schools, a single young man who is willing to go out into a place where there is no Unitarian Church and do what most young doctors and lawyers are obliged to do, build up a business

for himself. The young minister asks that some association shall pay his salary for so many years, or that he be sent to some church that will guarantee so many hundred dollars per annum. This, too, probably is a part of the results of a certain loss of independency and individual initiative and it is a loss which cannot be supplied by dollars. It seems almost harsh to say it, but I believe that every church which cannot supply it own food and generate its own life force, could be dispensed with, without serious loss to the Unitarian cause or the world at large. A live crab will grow his shell. The dead one needs none.

FRED V. HAWLEY.

Rev. William C. Gannett, D. D.

You ask opinion concerning Conference Autonomy in Unitarian missionary work. In general, the more responsibility a Conference feels and takes in such work, the better, I think for the Conference and so for the work. The American Unitarian Association has lacked neither wisdom nor energy in its missionary enterprises of late,—it has certainly shown much of both; but Boston is too far on one side geographically to make it a good power-house for this wide continent, even in days of such intercommunication as ours. To be effective, a spiritual power-house should be within easy reach of imagination, of heart and of travelling pocket-book. In the New England States Boston meets these conditions fairly well;but on this side of the Hudson all three connections rapidly weaken. In Western New York we can just see Boston; in Detroit Chicago, St. Paul and St. Louis we hear of it; beyond that it is a delightful rumor, like Rome or Jerusalem.

May I contribute a bit of history? The Western Unitarian Conference began life in 1852 on its own initiative, and for fifteen or sixteen years I think, was wholly "autonomous." They were years of great vitality and promise. The annual meetings were attended by large delegations, the young churches gave generously for missionary work and important societies were formed. Even the clash of anti-slavery discussions and the scattering of the war-years did not seriously stop growth. During 1864 and 1865 seventeen new societies were reported, four old ones revived, seven churches were built, fifteen mission-stations were opened. The first two or three years after the war were even more progressive; 1868-69 saw eighteen new churches established. 1870 saw *none!* In 1871 there was actually no annual meeting; in 1872 a meeting was forced, but no officers of the Conference were present, and only twelve ministers. What had happened? The "boom" had been over-done perhaps; the work itself under-done; perhaps the approaching financial crisis was already forefelt. But one important thing that had happened is thus reported:

"In October, 1867, the Secretary of the A. U. A. came to the session of the Conference in Chicago with a proposition that the Conference turn its funds and its missionary work into the hands of the Association, and give up all attempt at independent active operations. This arrangement, though opposed by some of the oldest and wisest members of the Conference, was consummated in October, 1869. The result was soon obvious. Both churches and ministers lost interest in a work over which they had no control, and in a Conference which could do nothing but talk. The establishment of new churches suddenly ceased. Only six were founded in the next seven years. Some of our prominent ministers, notably the man who had been for years our trusted and efficient secretary, thought that there was no longer any reason for continuing our organization, and that we ought to disband. It seemed like the grave of great expectations." So wrote the Rev. T. B. Forbush, in his "Story of Unitarianism in the West,"

This meditation on death continued until 1875. By that time some young men had determined on resurrection, and Jenkin Lloyd Jones, the minister at Janesville, Wis., agreed to give one-fourth of his time to the work as Secretary; and from then on there was general awakening. We were few, we were poor and the distances inside our Conference limits were great; but, besides youth, we had three things to help us—Chicago, looming big to every one, for our natural centre,—a group of churches, not large, but large enough to constitute in itself a goodly fellowship,—and ministers who were com-

rades in heart and glad to spend themselves for the cause. State Conferences sprang up one after another, affiliating themselves together in the Western Conference. The A. U. A. was helping some of the churches, but the Conference was entirely independent in its action, and even in a measure detached. For the spirit of Unitarianism in the East and its spirit in the West were at that time so different that the men in the West had to create their own set of working-tools—a headquarters, a newspaper, organ, Sunday School Manuals and service books, a church hymn-book, tracts, an endowment fund. We even declared a basis of Conference fellowship and made it purely ethical, this as early as 1875, the first year of the revival; and when that basis was later attacked we defended it and declared it over again with emphasis in 1886. And having done this in the open and so rendered all *Credenda* impossible, we then dared to set flying that *rara avis*, a Unitarian "Credo", a Conference statement of "the things commonly believed to-day among us." We did more in organizing and missionary ways than any other Unitarian Conference has ever dreamed of attempting. Among other things we did was to make our mistakes. But the entire East-West of American Unitarianism is to-day a nobler and more spiritual faith for some of the things we did that were *not* mistakes, though by many good men at the time regarded as such. I think it within truth to say that not only was the Western Conference, for about a dozen years from 1875 on, the livest corner of Unitarianism then in the world, but that no corner of it has been more alive and enthusiastic since. And the main reason was, we were doing things ourselves: the responsibilities, the toils, the sacrifices, the mistakes, the successes, the disappointments, the joys, were largely our own. By and by a conscientious, reactionary minority rose among us, to whom Boston Unitarianism, also loyal to conscience, felt obliged to give its powerful backing of sympathy and financial support; and the result in the West was again an arrest of growth and a period of disaster and shatter. But the yeast was now in the flour.

All this is past history now and only worth remembering for its lesson; but well worth remembering for that. The whole Unitarian situation is different to-day and very much better than it was in the '80s The turning-point came in the National Conference of 1894. Our East and our West are in spirit nearly one now, and there is no longer need on either side of doing things that in the '80s were necessary to save our Unitarian souls! Boston can now make tools for us all. Had the "Constructive Issues" printed on the cover of your own magazine been regnant, or even allowed in 1886, there never would have been an "Issue in the West." And still, for the reason given in the beginning of this letter, enforced by this lesson from our history, I would say. Wherever the three favoring conditions are found that we had then in the West, a group of churches large enough for warm fellowship, a near metropolis for concentration and radiation of influence, and a few earnest men and women willing to work as one and spend themselves for the cause, wherever these co-exist, to that group should be largely entrusted the guidance of and responsibility for the missionary work in its territory. Deeper enthusiasm, warmer co-operation, stronger life in the churches, would soon be the result, and before long enlargement of mission-harvests. These three conditions already exist, I hope, in our own Middle States Conference, the Western Conference, and the Pacific Coast Conference; not all of them elsewhere as yet In New England the problem is quite unlike ours and I say nothing of it.

But of course we still need and shall always need Boston culture and Boston wealth to help us—we who live *in partibus infidelibus*. As truly for us outside of New England as for those who live inside, Boston is our spiritual homestead; and reverence, gratitude, love for her will always be cherished by our churches the wide land over. The question is: Will she trust other culture and other hands than her own to admin-

ister elsewhere a part of her wealth in behalf of our faith? If Unitarianism, as such, is ever to become a wide-spreading power for good in this land, *it will be the deed of the Conferences helped by Boston, rather than the deed of Boston helped by the Conferences.* The great missionary associations are coming to recognize that if India and Japan are to be Christianized, Christianity must become Hinduized and Japanized. So on our smaller scale. Boston has yet to realize this in regard to Unitarianism. Under any circumstances she will have only too much to do as our needed national organizer. But in the exercise of that very function she should try harder to *de*centralize than to centralize Unitarianism. It is really early to talk so seriously as we do of "nationalizing" Unitarianism. Could we nationalize it to-day, the success would probably condemn us to sectarian isolation and smallness forever. The growing Liberal Faith that we do want to see nationalized and to help nationalize will include many kindred elements, some of them larger than Unitarianism. Let us as Unitarians rejoice that we belong to a movement too vast to claim or to christen, and rejoice to contribute to it, if only we may, quality rather than quantity. But this means that we are living in the era of a rising Federation rather than an era of our own little nationalization, and that we should plan action accordingly. The Association's specific service to Unitarianism in America to-day should be *to multiply Bostons* We need more power-houses, nearer power-houses, centres of influence closer to fields of operation. My dream of the future of our Unitarianism has long been a dream of the one Mother Boston and six smaller "Bostons" scattered over the land, one in New York, one in Chicago, one in Denver perhaps, one in San Francisco; by and by one in Seattle or Portland, and one in Augusta.

If Mr. Eliot's suggestion means that the A. U. A. has begun to discern a vision like this, I am glad. To make the vision a deed will take generous trust, wisdom in council, and feats of ecclesiastical statesmanship, besides selfless zeal in the field. If the deed be attempted in our Middle States Conference, we of the Conference must join hearts, hands and pocket books, as we never have yet, to do the duty laid on us. W. C. GANNETT.

Amongst Ministers

Rev. A. L. Weatherly recently of the South Church in Worcester, Mass., takes up the pastorate of the church in Lincoln, Neb., this fall.

Rev. A. P. Reccord of Springfield, has received a most flattering call to the church in Los Angeles, Cal., which he has declined.

Rev. Walter F. Greenman of Watertown, Mass., has been called to the church in Milwaukee, Wis., and will take up the work early this fall.

Rev. Manley S. Townsend of Randolph, Mass., has been called to the church in Sioux City, Ia.

Unitarian Conference of the Middle States and Canada

The annual meeting of the Conference will be held with All Souls Church in Troy, N. Y., November 11 and 12. The sessions will begin with a meeting held under the auspices of the National Alliance Wednesday afternoon. Wednesday evening there will be a Platform Meeting, and on Thursday there will be sessions morning, afternoon and evening.

"I have a right to all I can get under the forms of law." Do not say that; do not think it! It is a lie, an awful, cruel, murderous lie,—a lie which not only works outward, causing no end of crime and woe, but works inward, producing an ugly deformity of one's own nature, so that he becomes a beast of prey. No man may rightfully call anything *absolutely* his own; *he* is not his own. What we call our rights are essentially our duties; what we call our possessions are essentially our trusts. We must never construe them apart from our relations to God and mankind.—*Rev. C. G. Ames.*

Notes From the Field

New York Notes

The summer services held at the Church of the Messiah under the joint auspices of the larger Unitarian churches of New York and Brooklyn, proved to be most successful this season and a source of great satisfaction to Unitarians remaining in the city during the summer, and also to many visitors passing through the city. Rev. Leon A. Harvey of the Fourth Unitarian Church in Brooklyn, had the services in charge, and congregations of about sixty were usually in attendance.

The Autumn meeting of the Unitarian Sunday School Society will be held in New York city the third week in November, the New York Sunday School Union having extended the formal invitation in behalf of the churches of New York and vicinity. It is too early yet to announce the program, but most wide awake meetings can be expected whatever may be the schedule of details.

The New York Unitarian Headquarters opened for regular business September first. The book tables have received some attractive additions and several important tracts have been added to the literature for free distribution. Hereafter the closing hour for Saturdays will be half past twelve instead of one.

First Unitarian Society
Albany, N. Y.
Rev. Wm. S. Morgan, Ph. D.
Minister

Services were resumed the second Sunday of this month. The Browning Club did very interesting and profitable work last year. "The Ring and the Book" was studied under the able leadership of R. E. Day. The same class will study Dante's "Divine Comedy" during the coming year. The social, literary, ethical and religious sections of Unity Club did splendid work. One of the most promising organizations of the church at present is the Unitarian Club. This is undenominational, and many denominations are represented, including Roman Catholic. It was started last year with a charter membership of one hundred and six men. It is proposed to double the membership during the coming year. The purpose of the club is "to promote co-operation and social intercourse among liberal men; to maintain an open forum for the discussion of all public questions." The president of the club as well as its organizing genius is Frederick H. Gaylord. A prospectus of the club has been published setting forth the constitution, giving a list of the officers, charter members, and stating the course of lectures given during the preceding year.

Church of Our Father
Lancaster, Pa.
Rev. Eugene R. Shippen
Minister

The installation of Rev. Eugene R. Shippen, the new minister of the Church of Our Father (Unitarian), took place on Wednesday evening in Unity Hall, and the highly interesting exercises were enjoyed by a large audience of members and friends of the congregation.

Mr. Shippen's father, who is pastor of a Unitarian church in Brockton, Mass., had been announced to preach the installation sermon but illness prevented his attendance and Rev. Charles E. St. John of Philadelphia, preached in his stead. His sermon, based on Hosea II; 15: "I will give her her vineyards from thence, and the valley of Achor for a door of hope," was most eloquent and inspiring. Rev. George H. Badger of New York, editor of THE UNITARIAN, gave the charge to the minister and the charge to the people was given by Rev. Oscar B. Hawes of Germantown. I. C. Arnold, a member of the board of trustees of the Church of Our Father, represented the congregation, and Rev. Dr. Stahr of Franklin and Marshall college, extended to Mr. Shippen the welcome to Lancaster.

The exercises were closed by the benediction pronounced by Rev. Shippen.

First Unitarian Church
West Upton, Mass.
Rev. Carl G. Horst
Minister

After a month's vacation, during which the church received a thorough cleaning, services of worship were resumed the first Sunday in September, when the pastor preached an appropriate sermon upon "The Church of God in the life of Man." The Sunday School meets immediately after the morning service and the Channing Guild every Sunday evening at 7 o'clock. Our church was organized May 29, 1847, and Rev. Mr. Horst who is our fourth pastor, has entered upon his ninth year. The Bond of Union and By-Laws of the Church,

together with a certificate of membership signed by the pastor and the Church Clerk, has been printed and a copy of it placed in the hands of every member.

Pilgrim Church
Attleboro, Mass.
Rev. John H. Applebee
Minister

After a vacation of two months Pilgrim Church, Attleboro, Mass., resumed services the first Sunday in September. The service was the first held in the new church, the basement being completed for that purpose. There were large congregations both morning and evening and the sermons by Mr. Applebee were helpful and inspiring.

The vestry is beautiful in its simplicity and the exchange of opera house (where meetings have been held since the founding of the church) for this beautiful church home was appreciated by all.

September 14th by invitation the members and friends of Murray Universalist Church, united with Pilgrim Church and will continue to do so until repairs are completed on their church building.

Mr. Applebee is preaching in the morning, a series of sermons on "The Lord's Prayer and modern Life" and in the evenings a series on "The Attitude of Pilgrim Church toward the Questions of the Day."

On Sept. 16th a reception was largely attended in the new room. Many friends from different denominations were present.

The church auditorium will be completed by November 1st, when the dedicatory services will take place.

Streator, Ill.

We read with interest this item from the London *Inquirer:*

"The papers have announced this week that the Rev. Gertrud von Petzold, M. A., who took the full Divinity course in Manchester College, Oxford, and has been for the past four years minister of the Narborough-road Free Christian Church in Leicester, has accepted a call to America. Miss von Petzold, it seems, had also received an invitation to the Longsight Free Christian Church in Manchester but she has elected to cross the Atlantic. It is the "Church of Good Will to Men" at Streator, Ill., to which she goes, which the Year Book of the American Unitarian Association gives as organized in 1892. Streator is between seventy and eighty miles to the southwest of Chicago. We regret that our first experiment in this country of a woman in the regular ministry should be brought to so speedy an end; but we must not grudge our brethren and sisters over there a very capable recruit."

New Books

TOGETHER: By Robert Herrick. N. Y. The Macmillan Co. $1.50 net.

Mr. Herrick's book is strongly interesting; it is dominated by a high purpose, and culminates in a noble conclusion. One must confess, however, that the path of progress to the conclusion is very devious, and in the development of the purpose, are involved factors of complexity which may give the average conscience some pause. The problem is that of marriage under modern social conditions, and Mr. Herrick pursues the issue with ruthless analysis through the unfolding of six or seven modern instances of marital bewilderment and failure with at least three bold treatments of love's irregular way. His frankness of treatment is at times astounding even in an age of the nude in literature (which may yet be neither immodest or unclean); and in his recital of the affairs of Margaret Pole, at least, one feels a definite lack of ethical sanity, which is not relieved by the somewhat forced and impossible splendor of moral idealism which is thrown over its consummation. But the principal story is in the main wholesome, direct, and in its end ennobling. The trouble with marriage under modern conditions is chiefly a trouble with modern conditions and not with this social institution itself. Marital infidelity is no new sin: and the blight of yokings that are not real marriages is no new misfortune; but the modern intensity of restless egotism and passion to "live one's own life," the enforced separation of life-interests which modern industrial conditions for men, and social conditions for women, engender, are inevitably fraught with much peril for the sweet old ideal of domesticity wherein marriage means persistent togetherness—with emphasis thrown on the things shared more than the things individually enjoyed in the great drama of life. The injection of the problem of industrial ethics is not very deftly done and embarrasses rather than facilitates the outworking of the drama; and it is a bit unfortunate (to our notion) that the one type of successful and happy marriage is presented in a form that is not honestly very alluring. One might wish that some of Mr. Herrick's chapters were written differently, and the high idealism of the last part thrown back more vividly upon the development of the earlier parts. For some minds we can

imagine the book having an unhealthy and perversive influence. But on the whole it is well done and well worth doing.

THE OCTOBER HIBBERT.

The October number of *The Hibbert Journal* which begins the seventh volume, is a remarkable issue both in the wide scope and compelling interest of its unusual contents. The contributors range from Professor James of Harvard, to the Solicitor-General of Ceylon; in religious belief from a Jesuit priest to an ardent Unitarian; in subject from a defence of Christianity to a Chinese statesman's view of religion with a study of Hegel in between.

Sri Ramanathan, the Solicitor-General of Ceylon, who writes on "The Miscarriage of Life in the West" is known all over India in a double capacity as the greatest of native lawyers, high in the confidence of the Government, and as a religious writer and philosopher. In religion he is a Hindoo Mystic. The article on "A Chinese Statesman's View of Religion" is by Charles Johnson, an Irishman by birth, now resident in New York City, who is well known as an Oriental scholar, especially in his recent translation of the Bhagavad Gita. Professor William James of Harvard, contributes "Hegel and His Method" to this number, and writes with illumination and authority. He is a leading exponent of Pragmatism, but the father of Pragmatism is C. S. Peirce, whose contribution to the current number is "A Neglected Argument for the Reality of God." One of the leading British Pragmatists is F. C. S. Schiller, his subject in this issue being "Infallibility and Toleration." Among the most picturesque in subject is "The Moslem Tradition of Jesus' Second Visit on Earth" by Captain F. W. Von Herbert, a well-known writer on Turkish affairs, and the author of the "Defence of Plevna" in the Russo-Turkish war 1878, in which he took part.

Prof. A. C M'Giffert in his contribution. "Can Christianity be Defended To-day" names four of the fundamental principles of the Christian religion and the value and need of Christianity become apparent and convincing as these principles are indicated. Other articles are "Bookless Religion" by James Moffatt indicating the religious sentiments and convictions of those who cannot or will not nurture themselves in sacred writings; "Determinism and Morals" by the Hon. Bertrand Russell; "Evangelical Bargaining" by John Page Hopps and "The 'Jerahmeel Theory': A Mistaken Name for a Genuine Thing" by T. K. Cheyne, D.Litt., F. B. A.

THE OCTOBER JOURNAL OF ETHICS.

Beginning with the October issue of *The International Journal of Ethics*, Sherman, French & Company of Boston, become its publishers. The Journal, which was established eighteen years ago, has become in its own distinct field the foremost quarterly of its kind in the world. It deals with practical ethical and moral problems from many points of view. The contributors to the *Journal of Ethics* are frequently of international fame, who treat their subjects with broad tolerance, wide knowledge and just discrimination. Under the business management of Sherman, French & Company, the Journal looks forward to a still wider circulation and a correspondingly increased usefulness.

The cosmopolitan character of *The International Journal of Ethics* and the breadth of its editorial supervision are indicated by the fact that in its Editorial Committee are represented seven different nationalities, thus also truly emphasizing the international range of thought and influence of the Journal. Among the twelve members of this Committee are Felix Adler of New York, Stanton Coit of London, J. S. Mackenzie of Cardiff, Wales, Percival Chubb of New York, Giacomo Barzelotti of Naples, Professor Josiah Royce of Cambridge, and S. Burns Weston of Philadelphia, the latter being the Managing Editor.

Rev. C. W. Wendte, the editor of the well-known Sunday School Song books "Sunnyside" and "The Carol", of which nearly a hundred thousand copies have been sold in this country and England, has in press a new work for Unitarian and other liberal schools, which it is intended to issue forthwith. The publishers are The George H. Ellis Co. It contains 210 tunes and over 300 hymns. About one-third of the material will be new to our schools. The book will be handsomely printed and bound and sell for about 40 cents. The services will be a marked feature of the work and cover a large variety of occasions. Rev. F. L. Hosmer has written the opening hymn and made other contributions, while many of our leading liberal poets and composers both in Europe and America, are represented by contributions new and old.

The Meadville Theological School

(Founded 1844.)

MEADVILLE, PA.

Trains men and women for a liberal and progressive ministry. For catalogue address the President,

F. C. SOUTHWORTH.

POWDER POINT SCHOOL

FOR BOYS

Elementary and advanced classes. Individual teaching. Scholarships. A New Preparatory Course in Forestry.

F. B. KNAPP, S. B.,

P. O. Box 539, Duxbury, Mass.

PROCTOR ACADEMY

ANDOVER, N. H.

A Unitarian School where young people of both sexes are fitted for college for $250 a year, including tuition and board. College Certificate. Coming Girls' Dormitory.

T. P. FARR, Principal.

POINT BREEZE

INN AND BUNGALOWS

are located on a beautiful island off the Maine coast.

We cater to summer guests who seek the rest and outdoor life which the sea, the fields and the woods give.

A free booklet tells all about it.

Address until April 1st

J. H. AMBROSE,

1388 St. Nicholas Ave., New York

After that date, Medomak, Maine.

LET US

Quote you prices on printing.

PRUETT'S PRINTING HOUSE,

SIDNEY, N. Y

HOTEL CUMBERLAND

S. W. Cor. Broadway at 54th Street, New York.

Near 50th Street Subway Station and 53rd Street Elevated and accessible to all Surface Lines.

Ideal Location. Near Theatres, Shops and Central Park

New and Fire Proof

Strictly First Class in Every Respect. All Outside Rooms. No Carpets. All Hardwood Floors and Oriental Rugs. European Plan.

Transient Rate $2.50, With Bath, and Up.

Restaurant Unexcelled. Prices Reasonable.

Send for Booklet.

Harry P. Stimson
Formerly with Hotel Imperial

R. J. Bingham
Formerly with Hotel Woodward

Our Constructive Issues

I. We stand for an open and an honest pulpit; for freedom in truth-seeking, courage in truth-speaking, and the reverence of unfaltering sincerity in all issues of religion.

II. We stand for religion that identifies itself explicitly with pure living, high thinking, and noble aspiring. The essential business of the church, we believe, is not to fortify a theology but to promote righteousness: and we make the basis of church fellowship not credal agreement but moral oneness of purpose.

III. We stand for a religion of the Here and Now. Believing resolutely in Immortality, we insist that the first experiences of Immortality are in this world's living present: and God's sharing of To-day with us brings religion's chief concern.

IV. We stand for the final authority of reason and conscience in the things of religion. We believe that no outward church or institution has right to impose a creed, or establish a method of discipline, or define an exclusive fellowship of faith that shall stand paramount to the individual soul's responsibility of conscience and reason in determining faith, conduct, and spiritual comradeship.

V. We stand for a progressive theology conditioned on faith in a progressive revelation. We stand for an interpretation of God and God's method of revelation, of the nature of Man, and future destiny, that shall constantly square with the latest teaching of science and largest attainments of human society in ethical ideal and spiritual vision.